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PREFACE.

THE introduction and notes, in which the reasons for re-editing the Cotton MS. of Mandeville with hardly any emendations will be fully stated, are reserved for a later volume. For the present, it may be stated that the editor's choice lay between two principal manuscripts, the Cotton MS., first edited in 1725 and since then frequently reprinted from that edition, and the Egerton MS., edited with full commentary for the Roxburghe Club by Sir George Warner (1889). Imperfect as the Cotton version is, it adheres very closely to the French original, as represented in Sir George Warner's Anglo-French text, and in two Brussels MSS. copied by the present editor. Its mistakes are to a great extent due to the anonymous English translator. They exemplify the way in which the growth of literary Middle English was influenced by French phrasology, and they are traceable to three main causes: (1) the original French book, and *a fortiori* its Englisher, is quite inaccurate in its geography; (2) the Englisher followed a faulty manuscript; (3) he was very imperfectly acquainted with its language, and very slipshod in his grammar. On the whole, his method was that of a schoolboy, who follows his author literally, without much attention to sense or idiom.

For these reasons, the task of distinguishing between original mistakes, which an editor has no right to remove, and the copyist's scribal blunders has been found a delicate one, and no attempt has been made to produce a *correct* or faked text. The punctuation is the editor's. An account of the origin of Mandeville is to be found in the *Quarterly Review*, April, 1917.

P. H.

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[PART FIRST:
THE HOLY LAND AND THE
NEAR EAST.]

Mandeville's Travels.

FOR als moche as the lond bezonde the see þat is to
seye the holy lond þat men callen the lond of pro-
myssione or of beheste passyngē aff opere londes it is the
4 most worthi lond most excellent and lady & souereyn of aff
opere londes & is blessed & halewed of the precyous body
& blood of oure lord ihesu crist; in the whiche lond it
lykede him to take flesch & blood of the virgyn Marie to
8 envyrone þat holy lond with his blessedē feet; And þere
he wolle of his blessedness enoumbre him in the seyd
blessed & gloriouse virgyn Marie & become man & worche
many myracles and preche and teche the feyth & the
12 lawe of crystene men vnto his children. And þere it
lykede him to suffre many repreuynges and scornes for
vs And he þat was kynge of heuene of eyr of erthe
of see & of aff thinges þat ben contayned in hem wolle
16 aff only be cleped kynge of þat lond whan he seyde:
REX SUM Iudeorum: þat is to seyne: I am kynge of Jewes.
And þat lond he chees before aff oper londes as the beste
& most worthi lond & the most vertuouse lond of aff the
20 world. For it is the herte and the myddes of all the
world, Wytnessyngē the philosophere þat seyth thus:
VIRTUS RERUM IN MEDIO CONSISTIT that is to seye: the
virtue of thinges is in the myddes. And in þat lond he
24 wolle lede his lyf & suffre passioun & deth of jewes for vs
for to bye & to delyuere vs from peynes of helle And
from deth withouten ende, the whiche was ordeynd for vs
for ¹the synne of oure formere fader Adam & for oure
28 owne synnes also. For as for himself he hadde non
euyȝ deserved for he thoughte neuere euyȝ ne did euyȝ.

Prologue.
[1 fol. 2a]

Palestine
is the best of
countries;

there our
Lord lived
and died.

He called
Himself
King of the
Jews

It is the
centre of the
world:

our redemp-
tion was
achieved
there.

[1 fol. 2b]

And he þat was kyng of glorie & of ioye myghte best in that place suffre deth because he ches in þat lond ratheare þan in ony oþere þere to suffre his passioun & his deth. For he þat wil pupplische ony thing to make it openly 4 knownen he wil make it to ben cryed & pronounced in the myddel place of a town so þat the thing þat is proclaimed & pronounced may evenly streeche to aþ parties. Right so he þat was formyour of aþ the world wold suffre 8 for vs at ierusalem þat is the myddes of the world to þat ende & entent þat his passioun & his deth þat was pupplischt þere myghte ben knownen evenly to aþ the parties of the world.. See now how dere he boughte man 12 þat he made after his owne ymage & how dere he aȝen-boughte vs for the grete loue þat he hadde to vs & we neuere deserved it to him. For more precyous eateff ne gretter raunsoun ne myghte he put for vs þan his blessed body 16 his precious blood & his holy lyf þat he thrailed for vs & aþ he offred for vs þat neuere did synne. Dere god, what loue hadde he to vs his subiettes whan he þat neuere trespassed wold for trespassours suffre deth! Right wel 20 aughte vs for to loue & worscipe to drede & serue such a lord and to worshipe & preyse such an holy lond þat brought forth such fruyt þorgh the whiche every man is saued but it be his owne defaute. Wel may þat lond be 24 called ȝidelyletable & a fructuouse lond þat was bebledd & moysted with the preeyouse blode of oure lord ihesu crist, the whiche is the same lond þat oure lord behelghte vs in heritage. And in þat lond he wolde dye as seised for to 28 leve it to vs his children. Wherfore euyer gode cristene man þat is of powere & hath wherof scholde peynen him with aþ his strengthe for to conquerre oure right heritage & chacen out aþ the mysbeleenyng men. For wee ben 32 clept cristene men after crist oure fader And ȝif wee be right children of crist we oughte for to chalenge the heritage þat oure fader lafte vs & do it out of hethene niennes hondes. But now pryd couetyse & envye han so 36 enflawmed the hertes of lordes of the world þat þei are

It was thus
honoured
above all
lands
because it
lies in the
middle of
the earth

The dearest
price was
offered there
for redeem-
ing
mankind

How He
loved us
sinners!

Therefore
we may well
love and
praise the
Holy Land,
which was
given to us
as an
inheritance.

[P. fol. 3 a]

Let us strive
to conquer
it from the
unbelievers

But the
lords are too
covetous

more besy for to disherite here neyghbores more þan for to chalenge or to conquerere here right heritage before seyld.
 And the comoun peple þat wolde putte here bodyes + here
 4 cateþ for to conquerere oure heritage þei may not don it
 withouten the lordes. For a semblee of peple withouten
 a cheuenteyn or a chief lord is as a flok of scheep withouten
 a schepperde the which departeth + desparrleth + wyten
 8 nener whider to go. But wolde god þat the temporel
 lordes + all worldly lordes were at gode acord + with the
 comoun peple wolden taken this holy viage ouer the see
 þanne I trowe wel þat within a lityl tyme oure right
 12 heritage before seyld scholde be reconcyled + put in the
 hondes of the right heires of jhesu crist. And for als
 moche as it is longe tyme passed þat þer was no generall
 16 passage ne vyage ouer the see + many men desiren for to
 here speke of the holy lond + lan þere of gret solace +
 comforte, I Jolin Maundevylle knyght alþ be it I be not
 worthi þat was born in Englund, in the town of seynt
 Albones + passed the see in the zeer of oure lord jhesu
 20 crist. MiH eee + xxij. in the day of seynt Micheil + hiderto
 hane ben longe tyme ouer the see + hane seyn + gom
 þorugh manye dyuerse londes + many prouynces + kyng-
 domes + jles And hane passed þorughout Turkye Ermonye
 24 the lityl + the grete þorugh Tartarye Percye Surrye Arabye
 Egypt the high + the lowe thorghi lybye Caldee + a gret
 partie of Ethiope þorugh Amazoyne Inde the lasso + the
 more a gret partie + thorugh out many oþere jles þat ben
 28 abouten Inde where dwellen many dyuerse folk + of dyuerse
 maneres + lawes and of dyuerse schappes of men Of
 whiche londes + jles I schall speke more pleynly here after
 And I schall devise ȝou sum partie of thinges þat þere ben
 32 whan tyme schall ben after it may best come to my mynde.
 And speccyally for hem þat will + are in purpos for to
 visite the holy citee of Ierusalem + the holy places þat are
 þereaboute. And I schall telt the weye þat þei schall
 36 holden thider For I hauie often tymes passed + ryden þat
 way with gode compayne of many lordes, god be thonked.

and envious,
 and the
 commoners
 want
 leaders

If all would
 only agree,
 we should
 soon regain
 our
 inheritance

As it is
 some tyme
 since the last
 Crasdale, I,
 Jolin Maun-
 devylle, who
 have
 travelled far
 and wide,
 will tell you
 of some of
 the things
 that I have
 seen

[fol 3b]

To intending
 pilgrims I
 will tell the
 way.

I have translated this book for the benefit of gentlemen unacquainted with the Latin tongue.

For any mistakes in it I ask forgiveness.

[¹ fol. 4 a]

And þee schulſt vndirstonde þat I have put this boke out of latyn in to frenſch & translated it azen out of frenſch in to Englyſch þat every man of my nacion may vnderſtende it. But lorles & knyglites & oþere noble & worthi 4 men þat come not latyn but lityll & han ben beþonde the ſee knownen & vnderſtonden ȝif I ſeye trouthe or non.

And ȝif I err in deuizinge for forȝelynge or eþ þat þei mowe redreſſe it & amende it. For thinges paſſed out of 8 longe tyme from a mannes mynde or from his ſyght turnen ſone in to forȝelynge because þat mynde of man ne may not ben comprehendēd ne with holden for the freelite of mankynde.

12

Ch. I. TO TECHE ȝOU THE WEYE OUT OF ENGLOND
TO COSTANTYNOBLE.

Many ways lead to Jerusalem.

IN the name of god glorious & almyghty he þat wil pasſe ouer the ſee & come to londe after the contree þat he comethi fro manye of hem comen to on ende. But troweth not þat I wil teſt ȝou al the townes & cytees & 16 castelles þat men ſchulſt go by for þan ſcholde I make to longe a tale But alþ only ſumme contrees & moſt prin-cypaþ ſteles þat men ſchulſt gone þorghi to gon the righte way. First ȝif a man come from the weſt ſyle of the 20 world as Engelond Irelond Wales Skotland or Norweye he may ȝif þat he wole go þorghi Almayne & þorghi the kyngdom of hungarye þat marcheth to the lond of Polayne & to the lond of Pannonye & ſo to Slesie. And 24 the kyng of hungarie is a gret lord and a myghty & holdeth grete lordſchippes & meche lond in his hond. For he holdeth the kyndom of hungarie Solaunye & of

Comanye a gret part & of Bulgarie þat men clepen the 28 lond of Bougiers & of the reme of Rouſſye a gret partie where of he hath made a Duchec þat lasteth vnto the lond of Niſlan & marcheth to Pruysse. And men gon þorghi the lond of this lord þorghi a eytee þat is clept 32 Cypron & by the caſteſſ of Neiſeburgh & be the euyll

One road leads from the West through the ſtates of the King of Hungary, who is lord over Sclavonia, Cumania, Bulgaria and part of Russia

town þat sytt toward the end of hungarye And þe[re] passe men the ryuer of Danubee. This ryuer of Danubee is ¹a full gret ryuer þt goth in to Almayne vnder the 4 hilles of lombardye and it receyueth in to him .xl. oþere ryueres And it renneth þorgh hungarie þt þorgh Grece þt þorgh Trachie þt it entreth in to the see ⁽¹⁾ toward the Est so rudely þt so scharply þat the water of the see is fressch þt 8 holdeth his swetness .xx. myle within the see. And after 12 gon men to Belgrae þt entren into the lond of Bourgres þt þere passe men a brigge of ston þat is vpon the ryuer of Marrok þt men passen þorgh the lond of Pyncemarcz þt 16 comen to Grece to the cytee of Nye and to the cytee of fyne pape þt after to the cytee of Dandrenoble þt after to Constantynoble þat was wont to be clept Bezanzon. And þere dwelleth comounly the emperour of Grece. And 20 þere is the most fayr chirche þt the most noble of alþ the world þt it is of seynt Sophie. And before þat chirche is the ymage of Justynyan the emperour couered with gold. And he sytt vpon an hors yerowned þt and he was 24 wont to holden a round appul of gold in his hond but it is fallen out þt of. And men seyn þere þat it is a tokene þat the Emperour hath ylost a gret partie of his londes þt of his lordschipes. For he was wont to beþ emperour 28 of Romanie þt of Grece of alþ Asye the lesse þt of the lond of Surrye of the lond of Judee, in the whiche is ierusalem þt of the lond of Egypte of Arabye. But he hath lost alþ but Grece þt þat lond he holt alþ 32 only. And men wolden many tymes put the appul into the ymages hond aȝen but it wil not holde it. This appul betokeneth the lordschipe þat he hadde ouer alþ the ² world þat is round. And the tother hond he lifteth 36 vp aȝenst the Est in tokene to manace the mysdoeres. This ymage stont vpon a pylere of marble at Costantynoble.

At Maleville, the Danube is crossed, which runs through Greece and Thrace into the sea.

[1 fol. 4 b]

At Belgrade, the land of the Bulgars is entered, then comes that of the Pincenati, Nish, Philippopolis, Adrianople, and finally Constantinople or Byzantium

Before St. Sophia stands an equestrian statue of Justinian, from whose hand the apple has dropped.

The Eastern Empire is now shorn of all its dominions, except Greece.

[2 fol. 5 a]

(1) so C.

CH. II OF THE CROSS AND THE CROUNE OF OURE
LORD JHESU CRIST.

The True
Cross, the
Tunica, the
sponge and
reed, and
one of the
nails are
there.

The cross in
Cyprus is
that of the
good thief

The True
Cross was
made of
four kinds
of wood :
cypress for
the vertical
piece, palm
for the
horizontal,
cedar for the
foundation,
olive for the
inscription
over the
head.

[fol. 5 b]

Cedar is in-
corruptible.

Cypress is
aromatic.

Palm means
victory

AT Costantynobulle is the cros of oure lord Jhesu crist and his cote withouten semes þat is clept TUNICA INCON-SUTILIS þ the spounge þ the reed of the whiche the Jewes gaue oure lord eyself þ galle in the cros. And þere is on of the mayles þat crist was maylled with on the cros. And sum men trowen þat half the cros þat crist was don on be in Cypres in an abbey of monkes þat men callen the hilf of the holy cros but it is not so. For þat cros þat is in Cypre is the cros in the whiche Dysmas the gode theef was honged onne. But aþ men knownen not þat þat is euyþ ydon. For for þyfytte of the offryng þei seye þat it is the cros of oure lord Jhesu cryst. And ȝee schulff vnderstonde þat the cros of oure lord was made of .iiij. manere of trees as it is conteynel in this vers: IN CRUCE FIT PALMA CEDRUS CYPRESSUS OLYUA. For that pece þat wente vpright fro the erthe to the heued was of cypresse þ the pece þat wente ouerthwart to the whiche his hondes weren mayled to was of palme. And the stok that stode within the erthe in the whiche was made the morteys was of cedre. And the table abouen his heued þat was a fote þ an half long on the whiche the tytle was writen in Ebrea greu þ latyn þat was of Olyue. And the Jewes maden the cros of theise .iiij. manere of trees for þei trowed þat oure lord Jhesu crist scholde han honged on the cros als longe as the cros myglite laste þ þerfore made þei the foot of the cros of Cedre. For Cedre may not in erthe ne in water rote þ þerfore þei wolde þat it scholde haue lasted longe. For þei trowed þat the body of crist scholde haue stonken þei made þat pece þat went from the erthe vþward of Cypres for it is wel smellyng so þat the smel of his body scholde not greue men þat wente forby. And the ouerthwart pece was of palme for in the olde testa- ment it was ordeyned þat whan on was ouercomen he scholde be crowned with palme. And for þei trowed þat

thei hadden the victorye of crist Jhesus þerfore made þei
the ouerthwart pece of palme. And the table of the tytle
þei maden of olyue For olyue betokeneth pes, As the
4 storye of Noe witnesseth whan þat the culuer broughte
the brauncie of Olyue þat betokend pes made betwene god
þ man. And so trowed the Jewes for to haue pes whan
crist was ded For þei seyde þat he made discord þ strife
8 amonges hem. And ȝee schull vndirstonde þat oure lord
was ynaylled on the cros lyggynge þerfore he suffred
the more peyne. And the cristenemen þat dwellen be-
ȝond the see in Grece seyn þat the tree of the cros þat
12 wee callen cypress was of þat tree þat Adam ete the
appel of þat fynde þei writen. And þei seyn also þat
here scripture seyth þat Adam was seek and seyde to his
sone Seth þat he scholde go to the aungeþ þat kepte
16 paradys þat he wolde senden hym oyle of mercy for to
anoynte with his membres þat he myghte haue hele.
And Seth wente but the aungeþ wolde not late him ¹ come
in but seyde to him þat he myght not haue of the oyle of
20 mercy. but he toke him .iiij. greynes of the same tree
þat his fader eet the appel offe þ bad him als sone as his
fader was ded þat he scholde putte þeise .iiij. greynes
vnder his tonge þ graue him so þ so he dide. And of
24 þeise .iiij. greynes sprong a tree as the aungeþ seyde þat
it scholde [growe] þ bere a fruyt porgh the whiche fruyt
Adam scholde be sauad. And whan Seth cam azen he
fonde his fader nere ded and whan he was ded he did
28 with the greynes as the aungeþ bad him of the whiche
sprongen .iiij. trees of the whiche the cros was made þat
bare gole fruyt þ blessed, oure lord Ihesu crist porgh whom
Adam þ all þat comen of him scholde be sauad þ delyuerner
32 from drede of deth withouten ende, but it be here owne
defaute. This holy cros had the Jewes hydd in the erthe
vnder a roche of the mownt of Caluarie þ it lay þere .cc.
ȝeir þ more into the tyme [of] (¹) seynt Elyne þat was
36 moder to Constantyn the Emperour of Rome. And sche

Olive is a symbol of peace.

The Eastern Christians say that the Cross was made of the wood of the Tree of Knowledge. When Adam felt death near, he sent Seth to Paradise for oil of Mercy,

[1 fol. 6a]

but he was only allowed three seeds of the Tree.

He was buried with those seeds under his tongue;

from the sprang the three trees that went to the making of the Cross.

For two hundred years the True Cross was hidden. St. Helena, King Coel's daughter

(1) þat, C.

was daughter of kyng CooI born in Colchestic þat was kyng of Engeland þat was clept þanne Brytayne the more the whiche the Emperour Constance wedded to his wif for her bewtee þat gat vpon hire Constantyn þat was after 4 Emperour of Rome þat kyng of Engeland. And ȝee schull vnderstonde þat the ȝeos of oure lord was .viiiij. cubytes long. And the ouerthwart piece was of lengthe .iiij.

Part of the
Crown of
Thomas is in
the Sante
Chapelle, in
Paris

[1 fol. 65]

This Crown
is made of
rushes of the
sea.

The other
part is in
Constanti-
nople.

Many thorns
are broken
off.

When our
Lord was
first taken,
He was
crowned
with white
thorns.

There-
fore
white thorn
is a pro-
tection
against
thunder and
ghosts.

cubytes þan half. And .o. partie of the crowne of oure lord wherwith he was crowned þat on of the nayles þat the spercheed þat many oper relikes ben in Fraunce ¹ in the kynges Chapell. And the crowne lyth in a vessell of cristall richely dyght. For a kyng of Fraunce boughte 12 peise relikes somtyme of the Jewes to whom the Emperour had leyd hem to wedde for a gret summe of syluer. And ȝif all it be so þat men seyn þat this croune is of thornes,

ȝee schull vnderstonde þat it was of jonkes of the see þat 16 is to sey russhes of the see þat prykken als scharpely as thornes. For I haue seen þat beholden many tymes þat of parys þat of Costantynoble for þei were bothe on made of russches of the see. But men han departed hem in 20 .ij. parties of the whiche .o. partie is at Parys þat the oper partie is at Costantynoble. And I haue on of the preeyouse thornes þat semeth liche a white thorn. And þat was ȝouen to me for gret speyaltee. For þere are many of 24 hem broken þat fallen in to the vessell þat the croune lyth in. For þei braken for dryeness whan men meven hem to schewen hem to grete lordes þat comen thider. And ȝee schull vnderstand þat oure lord Ihesu in þat nyght þat he was taken he was ylad in to a gardyn þat he was 28 first examyned right scharpely þat the Jewes scorned him þat maden him a crowne of the braunches of Albespyne þat is white thorn þat grew in þat same gardyn þat settin it on 32 his heued so faste þat so sore þat the blood ran down be many places of his visage þat of his necke þat of his schuldres. And þerfore hath the white thorn many vertues. For he þat bereth A braunche on him þercoffe no thonder ne 36 no maner of tempest may dero him ne in the hows þat it

is june may non cuyl gost entre ne come vnto the place
 þat is june. And¹ in þat same gardyn seynt Peter denied
 oure lord thryes. Afterward was oure lord lad forth
 þ before the Bisschoppes þ the maystres of the lawe in to
 anoper gardyn of Anne. And þere also he was examyned
 repreued þ scorned and crouned eft with a swete thorn þat
 men clepeth Barbarynes þat grew in þat gardyn þat
 8 hath also manye vertues. And afterward he was lad
 into a gardyn of Cayphas þere he was crouned with
 Eglington. And after he was lad into the chambre of
 Pylate þere he was examynd þ crouned. And the
 12 Jewes setten him in a chayere þ cladde him in a mantell
 þere made þei the croune of ionkes of the see. And þere
 þei kneled to him þ skornede him seyenge: AUE REX
 JUDEORUM, þat is to seye: heyl kyng of Jewes. And of
 16 this croune half is at Parys and the other half at Costan-
 tynoble. And this croune had crist on his heued whan he
 was don vpon the cros þerfore oughte men to worshipe
 it þ holde it more worthi þan ony of the oþere. And the
 20 spere schaft hath the Emperour of Almayne but the
 heued is at Parys. And natholes the Emperour of
 Costantynoble seyth þat he hath the spere heed þ I haue
 often tyme seen it but it is grettere þan þat at Parys.

[1 fol. 7 a]
 In Annah's
 garden He
 was crowned
 with sweet
 thorn.

He was
 twice
 crowned
 afterwards

This is the
 Crown now
 divided
 between
 Paris and
 Constanti-
 nople, and
 worn on the
 Cross.
 There is one
 spearhead
 in Paris and
 another in
 Constanti-
 nople.

OF THE CYTEE OF COSTANTYNOBLE þ OF CH. III. THE FEITH OF GREKES.

24 **A**T Costantynoble lyeth seynte Anne oure ladyes moder
 whom seynte Elyne leet bryng fro Ierusalem. And
 þere lyeth also the body of John Crisostom þat was Erche-
 bisschopp of Costantynoble. And þere lyth also seynt
 28 luke the Euuangelist for his bones weren brought from
 Bethanye where² he was beryed þ many oþere relikes ben
 þere. And þere is the vessel of ston as it were of marbel
 þat men clepen Enydros þat eueremore droppeth water þ
 32 filleth himself euerich zeer til þat it go ouer aboue with-
 outen þat that men take fro withynne. Costantynoble is

The shrines
 of St. Anne,
 St. John
 Chrysostom,
 and St. Luke
 are in Con-
 stantinople.

[2 fol. 7 b]
 There is also
 a marble
 vessel for
 ever drop-
 ping water
 and filling
 itself.

Constanti-
nople is
triangular
and lies
on the
Hellespont.

a full fair cytēe + a gode + a wel walled + it is .ij. cornered.
And þere is an arm of the see hellespont and sum men
callen it the mouth of Costantynople And sum men
callent it the brace of seynt George. And þat arm closeth 4

The ruins of
Troy are on
the sea-side.

the ij. partes of the cytēe. And vpward to the see vpon
þat water was wont to be the grete cytēe of Troye in a
full fayr playn but þat cytēe was destroyed by hem of
Grece + lytyll appereth þereof because it is so longe sith 8

The Isles of
Greece.

In Lemnos
is Mount
Athos.

At Stagira
Aristotle
was born,
and there
annual cele-
brations
take place
near his
tomb.

þere ben many Iles
As Calistre Calcas Critige Tesbria Mynea Flaxon Melo
Carpate + Lempne. And in this jle is the Mount Athos
þat passeth the cloudes. And þere ben manye dynuerse 12
langages + manye contreys þat ben obedient to the
Emperour, þat is to seyne Turcople Pyncynard Comange
+ manye oþere as Tragye + Macedoigne of the whiche
Alisandre was kyng. In þat contree was Aristotle born 16
in a cytēe þat men clepen Stragers a lytil fro the cytēe of
Trachye. And at Stragers lyth Aristotle + þere is an
awtier vpon his towmbe And þere maken men grete festes
of hym euery zeer as þough he were a seynt. And at his 20
awtier þei holden here grete conseilles + here assembleez
And thei open þat þorgh inspiracion of god + of him
þei schul haue the better conseil. In this contree ben
right hyghe 1 hilles toward the ende of Macedonye 24

[1 fol 8 a]

Mount
Olympus
stands
between
Macedonia
and Thrace.
The shadow
of Mount
Athos
reaches
Lemnos;
the air on
its summit
is clear
and dry.

And þere is a gret hilt þat men clepen Olympus þat
departeth Macedonye + Trachie And it is so high þat it
passeth the cloudes. And þere is another hill þat is clept
Athos þat is so high þat the schadewe of hym rechietli to 28
Lempne þat is an Ile and it is .lxxvj. myle betwene. And
abouen at the cop of þat hilt is the eyr so clear þat men
may fynde no wynd þere And þerfore may no best lyue
þere so is the eyr drye. // And men seye in this contrees 32

Philoso-
phers have
found that
the dust on
the summit
was undis-
turbed after
a year,
showing

þat Philosophres some tyme wenten vpon theise hilles +
helden to here nose a spoung moysted with water for to
haue eyr for the eyr aboue was so drye. And abouen in the
dust + in the powder of þo hilles þei wroot lettres + figures 36
with hire fyngres + at the ȝeres ende þei comen aȝen + founden

the same lettres + figures the whiche þei hadde writen the
zeer before withouten ony defaute. And þerfore it semeth
wel þat theise hilles passen the clowdes + ioynen to the
þ pure eyr. At Costantynoble is the palays of the Emperour
right fair + wel dyght. And þere in is a fair place for
justynge or for oþer pleyes + desportes. And it is made
with stages + hath degrees aboute þat euer man may wel
8 se + non greue oþer. And vnder þeise stages ben stables
wel yvowtel for the emperours hors + all the pileres ben
of marbelle. And within the chirche of seynt Sophie
An Emperour somtyme wolde haue biryed the body of
12 his fader whan he was ded + as þei maden the graue þei
founden a body in the erthe + vpon the body lay a fyn
plate of gold. And þere on was writen in Ebru / greu / +
latyn lettres þat seyden þus : IHESUS CRISTUS NASCE ¹TUR

16 DE VIRGINE MARIA + EGO CREDO IN EUM. þat is to
seyne : Jhesu crist schall be born of the virgyne Marie
+ I trowe in hym. And the date whan it was leyld in the
erthe was .ij. Miȝ. zeer before oure lord was born. And ȝ[it]

20 is the plate of gold in the thresorye of the chirche. And
men seyn þat it was hermogene the wiso man. And ȝif
all it so be þat men of Grece ben cristene ȝit þei varien
from oure feith. For þei seyn þat the holy gost may not

24 come of the sone but all only of the fadir. And þei are
not obeydent to the chirche of Rome ne to the pope. And
þei seyn þat here Patriark hath as meche power ouer the

28 Pope John the xxij sende lettres to hem how cristene feith
scholde ben all on + þat þei scholde ben obeydent to the
Pope þat is goddes ⁽¹⁾ [vicarie] on erthe to whom god ȝaf his
pleyn powere for to bynde + to assoille + þerfore þei scholde

32 ben obeydent to him. And þei senten aȝen dyuerte answers
+ amonges othere þei seyden þus : POTENCIAM TUAM SUM-
MAM CIRCA TUOS SUBIECTOS FIRMITER CREDIMUS SUPERBIAM
TUAM SUMMAM TOLERARE NON POSSUMUS AURICIAM TUAM

36 SUMMAM SACIARE NON INTENDIMUS. DOMINUS TECUM QUA
vacrie. C.

that no
clouds
reached so
high.

The amphi-
theatre at
Constanti-
nople.

In St.
Sophia was
found the
grave of
Hermo-
genes, who
believed in
Christ two
thousand
years be-
fore the
Nativity.

[1 fol. 8 b]

The Greek
Church, its
faith and
independ-
ence of the
Pope.

Pope
John XXII
bade the
Greeks
submit
to him.

They defiled
and insulted
him.

DOMINUS NOSISCUM EST. *Pat* is to seye: W^ee trowe wel
Pat thi power is gret vpon thi subgettes. W^ee may not
 suffre thin high pryde W^ee ben not in purpos to fulfille
 thi gret couetyse. lord be with *þe* for oure lord is with vs. 4
 fare weH. And *oper* answere myghte he not haue of hem.

How the
 Greeks pre-
 pare the
 bread for
 the
 Eucharist.

[1 fol. 9 a]

And also *þei* make here sacrament of the awteer of therf
 bred for oure lord made it of such bred whan he made his
 mawndee. And on the scherethorsday make ¹ *þei* here therf 8
 bred in tokene of the mawndee + dryeu it at the sonne

What
 unctions
 they use.

+ kepen it aff the zeer + zeuen it to seke men in stede of
 goddes body. And *þei* make but on *vnixioun* whan *þei*
 cristene children And *þei* anoyntie not the seke men. 12

They deny
 purgatory,

condone
 carnal sin,
 forbid
 second
 marriages.

Simony
 prevails in
 the East
 as in the
 West.

Their rules
 for Lent
 and for the
 weekly
 fasts.

They forbid
 the Latins
 to use their
 altars.

They deny
 that Jesus
 use i food
 for his body.
 They con-
 demn the
 practice of
 shaving,
 and that of
 eating the
 flesh of
 animals
 forbidden
 in the Old
 Testament.
 [2 fol. 9 b]

And thei seye *þat* þere nys no purgatorie + *þat* soules
 schulH not haue nouþer ioye ne peyne till the day of
 doom. And *þei* seye *þat* Fornicacioun is no symme dedly
 but a thing *þat* is kyndely And *þat* men + wommen scholde 16
 not wedde but ones And whoso weddeth oftere þan ones
 here children ben bastarde + geten in synne And here

prestes also ben wedded. And *þei* sey also *þat* vsure is
 no dedly synne. And *þei* sellen benefices of holy chirche 20
 + so don men in opere places, god amende it whan his
 wille is, And *þat* is gret sclaundre. For now is Simonye
 kyng crouned in holy chirche, god amende it for his
 mercy. And *þei* seyn *þat* in lentone men schall not faste 24

ne synge masse but on the saterday + on the sonday.
 And *þei* faste not on the saterday no tyme of the zeer but
 it be cristemass euuen or Ester euuen. And *þei* suffre not
 the latynes to syngen at here awteres + ȝif thei don be ony 28
 aventure anon *þei* wasschen the awteer with holy water.

And *þei* seyn *þat* þere scholde be but .o. masse seyd at on
 awtier vpon .o. day. And *þei* seye also *þat* oure lord ne
 eet neuere mete but he made tokene of etyng. And also 32
þei seye *þat* wee synne dedly in schauyng oure berdes.
 For the berd is tokene of a man + ȝifte of oure lord.
 And *þei* seye *þat* wee synne dedly in etyng of bestes
þat weren forboden in the olde testament + of the 36
 olde lawe as swyn hares + opere bestes ² *þat* chewen not

here com. And þei seyn þat wee synnen whan wee eten flesch on the dayes before Asschwendesday & of þat þat wee eten flesch the wednesday & egges & chese vpon 4 the frydayes And þei acursen aH þo þat abstynen hem to eten flesh the saterday. Also the Emperour of Constantynople maketh the Patriark the Erchebysschoppes & the Bisshoppes & giveth the dignytees & the benefices 8 of chirches & depryueþ hem þat ben worthy whan he fyndeth ony cause And so is he lord bothe temporell & spirituall in his contree. And ȝif ȝee wil wite of here A.B.C. what lettres þei ben here ȝee may seen hem 12 with the names þat þei clepen hem þere amonges hem :

[Only photographs can do justice to the various alphabets contained in Mandeville.]

OF SEYNT JOHN THE EUUANGELIST & OF ch. iv.
YPOCRAS DOUGHTER TRANSFORMED FROM
A WOMMAN TO A DRAGOUN.

AND aH be it þat þeise thinges touchen not to .o. way 16 of contrees. And for this is the firste contree þat is discordant in feyth & in beleue & varieth from oure feyth on this half the see, þerefore I haue sett it here, þat ȝee may knowe the dyuersitee þat is betwene oure feyth & theires. For many men han gret likyng to here speke of straunge thinges of dyuerse contreyes. ¹ Now returne I 24 the cytee of Nike & passeth þorgh the zate of Chieuetout & aH weys men seen before hem the hitt of Chieuetout þat is right high & it is a myle & an half from Nike. And whoso wil go be watre be the brace of seynt George 28 & by the see where seynt Nicholas lyeth & toward many oþer places First men goþ to an ȝle þat is clept Sylo. In þat Ile groweth Mastyk on smale trees & out of hem cometh gomme as it were of plomptrees or of cherietrees.

Other variations between the Churches.

The Greek Emperor is the head of their Church

The Greek alphabet.

These variations of Church rules, though no part of an itinerary, are yet curious to notice.

[¹ fol. 10 a]

The land road.

The sea voyage.

Pathmos.

St. John
lived a
hundred
yearsHe died and
was buried
in Ephesus.His grave
contains
manna, for
his body is
in Paradise.The Turks
hold Asia
Minor.St. John lay
down in his
grave alive.
Some be-
lieve he is
not deadThe soil of
his grave
moves as if
a live thing
stared
belowPatera, the
birthplace of
St. Nicholas.
[1 fol. 104]Crete has
been
granted to
the GenoeseHippo-
crates'
daughter
has been
transformed
int' a
dragon by
Diana.

And after gon men þorghi the Ile of Pathmos þ þere wrot
seynt John the Euangelist the apocalips. And 3ee
schulß vnderstonde þat seynt John was of age xxxij. 3eir
whan oure lord suffred his passioune And after his passioune 4
he lyued xviij. 3eir And in the .e. 3eir of his age he
dyede. From Pathmos men gon vnto Ephesim a faire
citez þ nygh to the see And þere dyede seynte John þ
was buryed behynde the high awttere in a tounbe. And 8
þere is a fair chirche For cristene men weren wont to
holden þat place alweys. And in the tombe of seynt John
is nought but Manna þat is clept Aungeles mete for his
body was translated in to paradys. And Turkes holden 12
now all þat place þ the citez þ the chirche And all Asie
the lesse is ycleped Turkye. And 3ee schulß vnderstonde
þat seynt John leet make his grave þere in his lyf þ leyd
himself þereynne all quyk And þerfore somme men seyn 16
þat he dyed nought, but þat he resteth þere til the day
of doom. And forsoþe þere is a gret merucyle for men
may see þere the erthe of the tombe ¹ apertly many tymes
steren þ meuen as þere weren quykke thinges vnder. And 20
from Ephesim men gon þorghi many Iles in the see vnto
the eyfee of Paterane where seynt Nicholas was born þ
so to martha where he was chosen to ben Bisshopp þ
þere groweth right g[e]ode wyn þ strong And þat men 24
callen wyn of martha. And from thens gon men to the
Ile of Crete þat the Emperour ȝaf somtyme to Janeweys
And þanne passen men þorghi the Iles of Colcos þ of
lango of the whiche Iles ypoeras was lord offe. And 28
somme men seyn þat in the Ile of lango is ȝit the daughter
of ypoeras in forme þ lykness of a gret dragoun þat is an
hundred fadme of lengthe as men seyn, for I haue not seen
hire. And þei of the Iles callen hire lady of the lond 32
And sche lyeth in an olde castell in a cave þ scheweth
twyse or thryes in the 3eir and sche doth non harm to
no man but ȝif men don hire harm. And sche was thus
chaunged þ transformed from a fair damysele in to lyk- 36
ness of a dragoun be a Goddess þat was clept Deane. And

men seyn þat sche schal so endure in þat forme of a dragoun vnto tyme þat a knyght come þat is so hardy þat dar come to hire + kisse hire on þe mouth and þan schall 4 sche turne aȝen to hire owne kynde + ben a womman aȝen but after þat sche schall not lyuen longe. And it is not longe sithen þat a knyght of the [hospital of] Rodes þat was hardy + doughty in armes seyde þat he wolde kyssen 8 hire. And whan he was vpon his coursere + wente to the casteH + entred in to the cave the dragoun lifte vp hire hed aȝenst him And whan the knyght saugh hire in þat forme so hidous + so horrible he fleygħi away + the 12 dragoun bare the knyght vpon a roche mawgree his hede And from þat roche sche caste him in to the see + so was lost bothe hors + man. And also a ȝonge man þat wiste not of the dragoun wente out of a schipp + wente þorugh 16 the Ile til þat he come to the castell + cam in to the cave and wente so longe til þat he founf a chambre + þere he saugh a damysele þat kembid hire hede + lokede in a myrour. And sche haule meche tresoure abouten hire 20 + he trowede þat sche haule ben a comoun womman þat dwelled þere to rescayue men to folye. And he abode tiH the damysele saugh [t]he schadewe of him in the myrour. And sche turned hire toward him + asked hym what he 24 wolde And he seyde he wolde ben hire leman or paramour and sche asked him ȝif þat he were a knyght + he seyde nay. And þan sche seyde þat he myghte not ben hire leman But sche bad him gon aȝen vnto his felowes 28 + [let] make him knyght + come aȝen vpon the morwe + sche scholde come out of the cave before him + þanne come and kysse hire on the mowth. + haue no drede, for I schall do þe no maner harm all be it þat þou see me 32 in lykeness of a dragoun For þough þou se me hidouse + horrible to loken onne I do þe to wytene þat it is made be enchauntement. For withouten doute I am non oþer þan þou seest now, a womman, ¹ And þerfore drede 36 þe nouȝt. And ȝif þou kisse me þou schalt haue all this tresoure + be my lord + lord also of all þat Ile. And

She can only be reconvereted into a woman if a knight dares kiss her.

A bold knight of Rhodes would try the adventure,
[fol. 11 a]

but he fled in terror and she cast him into the sea.

Another young man came upon the damsel in her fair natural shape, and asked for her love.

She replied that he must be knighted first and he might then gain herself, her treasure and her island.

But he must not be afraid of her dragon's shape.

[1 fol. 11 b]

When he had been knighted, he came back, but fled in terror at her sight.

She cried with sorrow and he soon died. Since then, no knight can see her and live.

She may yet be freed by a kiss.

Rhodes belongs to the Hospitalers.
The Colossians of Paul's epistle were the people of Rhodes.

he departed fro hire & wente to his felowes to schippe & leet make him knyght & cam azen vpon the morwe for to kysse this damysele. And when he sangh hire comen out of the cave in forme of a dragone so hindouse & so horrible he hadde so gret dide þat he fleygh azen to the schipp & sche folewel him. And when sche sawgh þat he turned not azen sche began to crye as a thing þat hadde moche sorwe And þanwe sche turned azen in to hire cave 8 And anon the knyght dyede & sithen hidewardes myghte no knyght se hire but þat he dyede anon. But whan a knyght cometh þat is so hardy to kisse hire he schall not dye, but he schall turne the damysele in to hire right 12 forme & kyndely schapp & he schal be lord of all the contreyes & Iles aboneseyd. And from þens men comen to the Ile of Rodes the whiche Ile hospitaleres holden & governen And þat token þei sumtyme from the Emperour 16 And it was wont to be clept Collos & so calle it the Turkes ȝit And seynt Poul in his epistles writeth to hem of þat Ile AD COLLOCENSES. This Ile is nygh .vijij'. myle long from Constantynoble. 20

The wines of Cyprus.

In Satalia was a lover who desecrated the grave of a dead lady.

[1 fol. 12 a]

Ch. v. [OF DIVERSITIES IN CYPRUS; OF THE ROAD FROM CYPRUS TO JERUSALEM, AND OF THE MARVELS OF THE FOSS FULL OF SAND.]

AND from this Ile of Rodes men gon to Cipre where beth many [wynes] ⁽¹⁾ þat first ben rede & after .o. ȝere þei becomen white And þeise wynes þat ben most white ben ⁽²⁾ most clere & best of smel. And men passen þat 24 way be a place þat was wont to ben a gret eytee & a gret lond & the eytee was clept Cathaillie, the whiche eytee ¹ & lond was lost þorgh folye of a zonge man. For he had a fayr damysele þat he loued wel to his paramour & sche dyed sodeynly & was don in a tombe of marble & for the grete lust þat he had to hire he wente in the nyght vnto hire tombe & opened it & went in & lay be hire & wente

(1) vynes, C.

(2) repeated in C.

his wey. And whan it cam to the ende of .ix. monethes
þere com a voys to him + seyde: Go to the tombe of þat
womman + open it + behold what þou hast begotten on
4 hire + zif þou leitte to go þou schalt haue a gret harm.
And he zede + opened the tombe + þere fleygh out an
Eddere right hidous to see, the whiche als swythe sleigh
aboute the cytee + the contree + sone after the cytee sank
8 down + þere ben manyo perilouse passages with outer
fayle. From Rodes to Cypre ben .v. myle + more, But
men may gon to Cypre + come not at Rodes. Cypre is
right a gode Ile and a fair + a gret and it hath .iiij.

An adder
rose from
the grave,
and the city
sank down

12 princypall cytees within him And þere is an Erchebysshopp
at Nichosie + .iiij. othere bysschoppes in þat lond. And
at Famagost is on of the prineypall hauenes of the see,
þat is in the world And þere arryuen cristene men +
16 sarazynes + men of alnacyons. In Cipre is the hiȝt of
the holy cros + þere is an abbeye of monkes blake And
þere is the cros of Dismas the gode theef as I haue seyd
before, And summe men trowen þat þere is half the cross
20 of oure lord but it is not so and þei don euyl þat make
men to beleue so. In Cipre lyth seynt zenomyne of
whom men of þat contree maken gret solempnytee. And
in the castell of amoure lyth the body of seynt Hyllarie

In Cyprus
is the busy
harbour of
Famagosta.

24 + men kepen it right¹ worshipfully. And besyde Famagost
was seynt Barnabee the Apostle born. In Cipre men
hunten with Papyouns þat ben lyche lyberdes + þei
taken wylde bestes right well and þei ben somdeȝ more

In Cyprus
are the cross
of the good
theef,

28 þan lyouns + þei taken more scharpelych the bestes +
more delyuerly þan don houndes. In Cipre is the manere
of lordes + all oþere men al to eten on the erthe, for þei
make dyches in the erthe al aboute in the halle depe to
32 the knee + þei do paue hem And whan þei wil ete þei
gon þere in + sytten þere. And the skyȝ is for þei may
be the more fressch for þat lond is meche more hotttere
þan it is here. And at grete festes + for straungeres þei
36 setten formes + tables as men don in this contree, but þei
had leuer sytten in the erthe. From Cypre men gon to

and the
shrines of
St. Zenomyne
and St. Hillary.

[¹ fol. 12 b]

Hunting
leopards are
used there

Meals are
taken in
sunk ditches
in which it
is cool.

Tyre is the
first port on
the passage
to Jeru-
salem

See plural
associations
of Tyre.

[1 fol. 13 a]

Sarphen
or Sarepta.

Sydon, the
home of
Dido.

Beyrouth.

Jaffa.

the lond of Jerusalem be the see and in a day + in a nyght he þat hath gode wynd may come to the hauene of Thire þat now is clept Surrye. There was somtyme a gret cytee + a gode of crysten-men but sarazins han 4 destroyed it a gret partye And þei kepe þat hauene right well for drole of cristene men. Men myghte go more right to þat hauene + come not in Cypre But þei gon gladly to Cipre to reste hem on the lond or eft to lyggen 8 thinges þat þei hauie nede to here lyuyng. On the see syde men may fynde many rubyes. And þere is the welle of the whiche holy wrift speketh offe + seyth: FONS ORTORVM + PUTEUS AQUARVM VIUENCIVM, þat is to seye: 12 the welle of ganlyns + the dylch of lyuyng watres. In this cytee of Thire seyde the womman to oure lord: BEATUS VENTER QUI TE PORTAVIT + VBERA QUE SUCCISTI, þat is to seye: Blessed be the body þat þe haue + the 16 pappes þat þou sowkedest. And þere oure lord forȝaf¹ the woman of Chananee hire synnes And before Tyre was wont to be the ston on the whiche oure lord sat + prechede + on þat ston was founded the chirche of seynt 20 sanguyn. And .viiij. myle from Tyre toward the Est vpon the see is the cytee of Sarphen in sarept of sylonyens And þere was wont for to dwelle helye the prophete + þere reysed he Jonas the wydwes sone from deth to lyf. 24 And .v. myle fro sarphen is the cytee of Sydon of the whiche citee Dydo was lady þat was Eneas wif after the destruction of Troye + þat founded the cytee of Cartage in Affrik + now is cleped Sydon Sayete. And in the 28 cytee of Tyre regned Agenore the fader of Dydo. And .xvj. myles from Sydon is Beruth And fro Beruth to Sardenare is .iiij. iourneyes And from Sardenar is .v. myle to Damask. And whoso wil go longe[r] tyme on the see 32 + come nerre to Jerusalem he schal go fro Cipre be see to the port Jaffa For þat is the nexte hauene to Jerusalem. And the town is called Jaffa for on of the sones of Noe þat highte Japhet founded it + now it is clept Joppe. 36 And ȝee schulȝ vnderstonde þat it is on of the oldest

townes of the world For it was founded before Noeis
flode And *ȝit þere* scheweth in the roche *þer* as the Irene
cheynes were festned *þat* Andromade a gret Geaunt was
4 bounden with *t* put in prisoun before Noees flode of the
whiche geant is a ryb of his syde *þat* is .xl. fote longe.
And whoso wil arryue at the firste port of Thire or of
Surre *þat* I haue spoken of before may go be londe *ȝif* he
8 wil to Jerusalem. And men goth fro Surre vnto the
citeme of Dacoun¹ in a day And it was clept somtyme
Tholomayda And it was somtyme a cytee of cristenemen
full fair but it is now destroyed *t* it stont vpon the see.
12 And fro venyse to Akoun be see is .mm + iij. myles of
lombardye And fro Calabre or fro Cecyle to Akoun be see
is a .mccc. myles of lombardye And the Ile of Crete is
right in the myl weye. And besyde the cytee of Akoun
16 to ward the see ^{xx} furlonges on the right syde toward the
south is the hilf of Carmelyn where helyas the prophete
dwelled *t* *þere* was first the ordre of frere carmes founded.
This hilf is not right gret ne full high And at the fote of
20 this hilf was somtyme a gode cytee of cristenemen *þat*
men cleped Cayphas for Cayphas first founded it but it
is now all wasted. And on the lift syde of the hill
Carmelyn is a town *þat* men clepen Saffre *t* *þat* is sett
24 on anoper hilf *þere* seynt James *t* seynt John were born
And in the worschipe of hem *þere* is a fair chirche. And
fro Tholomayda *þat* men clepen now akoun vnto a gret
hilf *þat* is clept [Scala Tyriorum is a .c. furlonges. And
28 *þere* besyde renneth a lytil ryuer *þat* is clept] Belon. And
þere nygh is the Foss of Mennon *þat* is all round *t* it is
an hundred cubytes of largeness *t* it is all full of graue²
schynynge brighte of the whiche men maken faire verres
32 *t* clere. And men comen fro fer by watre in schippes
t be londe with cartes for to fetten of *þat* graue² And
þough *þere* be neuere so meche taken awey *þere* of on
the day at morwe it is as full azen as euere it was² And
36 *þat* is a gret meruaille. And *þere* is eueremore gret wynd
in *þat* Foss *þat* stereth eueremore the graue² *t* maketh it

Andromade
the giant.From Tyre
to Jerusa-
lem by landAcre or
Ptolemais.
[1 fol. 13 b]Distances
from Acre.

Carmel.

Haifa.

Sepphorns.

The pit
from which
sand is ob-
tained for
making
glass.

[2 fol. 14 a]

Glass a ade
from metal

trouble And if ony man do þere jnne ony maner metaſt
it turneth anon to glass. And the glass þat is made of
þat graueſt if it be don azen in to the graueſt it turneth
anon in to graueſt as it was first And perfore somme men 4
seyn þat it is a swelogh of the graueſt see. Also from

Gaza

Akoun above seyd gon men forth .iiij. iournees to the citee
of Palestyne þat was of the Philistynes þat now is clept
Gaza þat is a gay cytee + a riche + it is right fayr + full 8
of folk + it is a lytill fro the see. And from this cytee
brought Sampson the stronge the ȝates vpon an high lond
whan he was taken in þat cytee And þere he slowgh in a
paleys the kyng + hymſelf + gret nombre of the beſte of 12
the Philistynes the whiche had put out his eyen +
schauen his hed + enprisound him be tresoun of Dalida
his paramour, And þerefore he made falle vpon hem a
gret halle whan þei were at mete. And from þens gon 16

Land
Journey to
Jerusalem.

men to the cytee of Cesaire + so to the castell of
Pylgrymes + so to Ascolonge + þan to Jaff + so to
Jerusalem. And whoso will go be lonle þorghi the lond
of Babyloyne where the sowdan dwelleth comonly he 20
moſte geþe grace of him + leue to go more ſikely þorghi
þo londes + contrees And for to go to the mount of synay
before þat men gon to Jerusalem + þanne turne azen to
Jerusalem he ſcha go fro Gaza to the castell of Daire. 24

To reach
Caro and
obtain the
sultan's
licence for a
pilgrimage
to Sinai, one
should pass
the desert

And after þat men comen out of Surrye + entren in to
wylderness + þere the weye is full¹ sondy. And þat
wylderness + desert lasteth .viiiij. iourneyes but al weys
men fynden gode jnnes + al þat hem nedeth of vytaylle, 28
And men clepen þat wylderness Achellek. And whan a
man cometh out of þat desert he entreth in to Egypt þat
me clepen Egyp̄t Canopat And after oþer langage men
clepen it Morsyn. And þere first men fynden a gode 32
toun þat is clept Beleth + it is at the ende of the
kyngdom of Halappee + from þens men gon to Babyloyne
+ to Cayre

[1 fol. 14 b]

Egypt.

OF MANYE NAMES OF SOUDANS, & OF THE CH. VI.
TOUR OF BABILOYNE.

AT Babyloyne þere is a faire chirche of oure lady Cairo,
 where she dwelled .vij. zeer whan sche fleygh out church of
 of the lond of Judee for drede of kyng heroud. And þere the Virgin,
 þe lyth the body of seynt Barbre the virgine & martyr And þere Shrine of St.
 duelled Joseph whan he was sold of his brethieren. And þere Barbara.
 þere made Nabugodonozor the kyng putte .iij. children in The Three
 to the forneys of fuyr for þei weren in the right trouthe Holy
 8 of beleuee The whiche children men cleped Ananya Children.
 Azaria MizaeH as the psalm of *Benedicite seithi* But
 Nabugodonozor cleped hem oþerwise Sydrak Misak &
 Abdenago þat is to seye god glorious, god victorious &
 12 god ouer all thinges & remes and þat was for the myracle
 þat he saugh goddes sone go with the children þorghi
 the fuyre, as he seyde. þere duelleth the Soudan in
 his Calahelyk for þere is comounly his see in a fayr
 16 casteH strong & gret & wel sett vpon a roche. In þat The soudan's
 casteH dueHt aHt wey to kepe it & for to serue the sowdan castle.
 mo þan .vj. ^{ml.} persones þat ¹ taken aHt here necessaries of
 the sowdanes court. I oughte right wel to knownen it for
 20 I duelled with him as soudyour in his werres a gret
 while, azen the Bedoynes And he wold haue maryed me
 full highly to a gret Princes daughter ȝif I wolde han
 forsaken my lawe & my beleue. But I thanke god I had
 24 no wiHt to don it for nothing þat he behiglite me. And
 ȝee schuHt vnderstonde þat the soudan is lord of .v. I refused to
 kyngdomes þat he hath conquered & apropered to him be
 strengthe And þeise ben the names: The kyngdom of marry a
 28 Canapak þat is Egyp t the kyngdom of Jerusalem where
 þat Dauid & Salomon were kynges And the kyngdom of The soudan's
 Surrye of the whiche the eytee of Damasc was chief
 five kingdoms:
 And the kyngdom of Alappee in the lond of Math & the Egypt, Jeru-
 32 kyngdom of Arabye þat was to on of the .iij. kynges þat salem, Syria,
 Aleppo,
 Arabia.

1s guard.
[1 fol. 15 a]

I refused to
marry a
Princess.

The soudan's
five
kingdoms:

Egypt, Jeru-
saalem, Syria,

Aleppo,
Arabia.

Caliph.

List of 16
soudans of
Egypt
12. Saladin
fights
Richard
Cœur de
Lion;

3, 4.

[1 fol. 13 b]

5.

fights St.
Louis of
France.

6.

7.

8

Edward I.,
when Prince
of Wales.

9.

10.

made offryng to oure lord whan he was born. And many opere londes he holdeth in his hond. And þere with al he holdeth Calyffes, þat is a full gret thing in here langage And it is als meche to seye as kyng. 4 And þere were wont to ben .v. soudans but now þere is nomo but he of Egypt. And the firste soudan was Zarocon þat was of Mede + was fader to Salahadyn þat toke the Califfe of Egipt + slough him + was made soudan be 8 strengthe. After þat was soudan Salahadyn in whoos tyme the kyng of Englund Richard the firste [was þere] with manye opere þat kepten the passage þat Salahadyn ne myghte not passen. After Salahadyn regned his sone 12 Boradyn And after him his nevewe. After þat the Comaynz ¹ þat were in seruage in Egipt felten hemself þat þei were of gret power þei chesen hem a Soudan amonges hem the whiche made him to ben cleped Melechsalan. 16 And in his tyme entred into the contree of the kynges of France seynt Lowyzs + faught with him + [he] toke him + enprisound him. And this was slayn of his owne seruantes And after þei chosen an other to be soudan 20 þat þei cleped Tympieman And he let delyueren seynt lowys out of prisoun for certeyn raunsoun. And after on of theise Comaynz regned þat highte Cachas + slough Turqueman for to be soudan + made him ben cleped 24 Melechemes. And after anoþer þat hadde to name Bendochdare þat slough Melechemes for to be Soudan + cleped him self Melechdare. In his tyme entred the gode kyng Edward of Englund in Syrye + dide gret harm to 28 the Sarrazines. And after was this soudan employsound at Damasce And his sone thoughte to regnen after him be heritage + made him to ben clept Meleschsach. But another þat had to name Elphy chaced him out of the 32 contree + made him soudan. This man toke the cytee of Tripollee + destroyede manye of the cristene men the zeer of grace .Mii cc iiiij score + ix. And after was he enprisound of another þat wolde be Soudan but he was 36

anon slayn. After þat was the sone of Elphy chosen to
 ben Soudan + cleped him Mellethasseraf + he tok the 11.
 citee of Akoun + chaced out the cristene men + this was
 4 also empoysond. And þan was his brother ymade Soudan
 + was cleped Melechnasser And after on þat was clept 12.
 Guytoga toke him + put him in prisoun in the casteH of 13.
¹ Mountryuall + made him Soudan be strengthe + cleped [1 fol. 16a]
 8 him MelechcadeH + he was [a] (¹) Tartaryne. But the
 Comaynz chaced him out of þe contree + diden hym
 meche sorwe And maden on of hem self soudan þat
 hadde to name lachyn + he made him to ben clept 14.
 12 Melechmancer the whiche on a day pleyed at the chess
 + his swerd lay besyde him + so befell þat on wratthe
 him + with his owne propre swerd he was slayn. And
 after þat þei weren at gret discord for to make a soudan
 16 And fynally þei accordeden to Melechnasser þat Guytoga
 had put in prisoun at MountrivaH And this regnede
 longe + gouerned wisely so þat his eldest sone was chosen
 after him Melechmader the whiche his brother leet sle 15.
 20 priuyl for to haue the lordschipe + made him to ben
 clept Melechmadabron + he was Soudan whan I departed 16.
 fro þo contrees. And wyte ȝee wel þat the Soudan may
 lede out of Egipt mo þan .xx MiH. men of armes And out The soudan's
 24 of Surrye + out of Turkye + out of oþer contrees þat he power.
 holt he may arrere mo þan .i. MiH. and all þo ben at his
 wages And þei ben all weys at him withouten the folk of
 his contree þat is withouten nombre. And cuerych of hem
 28 hath be ȝere the mountance of .vj score. floreynes But it
 behoueth þat euery of hem holde .iiij. hors + a caneylle.
 And be the cytees + be townes ben amyralles þat han His
 the gouernance of the peple, On hath to gouerne .iiij. Emirs, or
 32 + anoþer hath to gouerne .v. anoþer mo + anoþer wel
 mo And als many taketh the AmyraH be him allone as
 all the oþer ² soullyours han vnder hym And þerfore [2 fol. 16b]
 whan the Soudan wiH avance ony worthi knyght he
 36 maketh him a amiraH. And whan it is ony derthe the

(¹) MS. of.

His four
wives

knyghtes ben right pore \pm þanne þei sellen bothe here hors \pm here harneys. And the Soudan hath .iiij. wifes on cristene \pm .iij. sarazines of the whiche on dwelleth at Ierusalem \pm anoþer at Damasce \pm anoþer at Ascolon. And 4 whan hem lyst þei remewen to oþer cytees. And whan the Soudane wiþ he may go to visite hem whan him list.

His con-
cubines

And he hath as many paramours as him lyketh. For he maketh to come before him the fairest \pm the nobleste of 8 birthe \pm the gentyllest damyseles of his contree. And he maketh hem to ben kept \pm serued full honourably. And whan he wole haue on to lye with him he maketh hem all to come before him. And he beholdeþ in all which of 12 hem is most to his plesance \pm to hire anon he sendeth or casteth a ryng fro his fynger. And þanne anon sche schall ben bathed \pm richely atyred \pm anoynted with delicate thinges of swete smel \pm þan lal to the Soudanes chambre, 16 and þus he doþ als often as him list whan he will haue onye of hem. And before the soudan cometh no strangier but ȝif he be clothed in cloth of gold or of tartarie or of camaka in the Sarazines guyse \pm as the sarazines vsen. And 20

How
strangers
are received
in audience.

[1 fol. 17 a]

it behoueth þat anon at the firste sight þat men see the Soudan be it in windowe or in what place elles ¹ þat men knele to him \pm kysse the erthe. For þat is the manere to do reuerence to the soulaun of hem þat speken with him. 24 And whan þat messangeres of straunge contrees comen before him the meynce of the Soudan; Whan the strangeres speken to hym, þei ben aboute the souldan with swerdes drawen \pm gysarmeþ \pm axes, here armes lift 28 vp in high with þo wepenes for to smyte vpon hem ȝif þei seye ony woord þat is displeasance to the soudan.

No visitor is
dismissed
without
some favour.

And also no straungere cometh before him but þat he maketh him sum promys \pm graunt of þat the soudan 32 asketh reasonably beso it be not azenst his lawe. And so don oþere Prynces bezonden For þei seyn þat noman schall come before no Prynce but þat the souldan is bettre And schall be more gladdere in deþartyng from his 36 presence þanne he was at the comynge before hym. And

vnderstandeth þat that Babyloyne þat I haue spoken off
 where þat the Soudan dwelleth is not þat gret Babyloyne
 where the dyuersitee of langages was first made for
 4 vengeance by the myracle of god whan the grete tour of
 Babel was begonnen to ben made of the whiche the walles
 weren .lxvij. furlonges of heigthe. þat is in the grete
 deserthes of Arabye vpon the weye as men gon toward the
 8 kyngdom of Caldee. But it is full longe sith þat ony
 man durste neyglie to the tour for it is aH desert + full of
 dragounes + grete serpentes + full of dyuerse venymouse
 bestes aH abouten. þat tour with the cytee was of .xxv.
 12 myle in cyrcuyl of the walles As þei of the contree seyn 1
 + as men may demen by estimacioun after þat men tellen
 of the contree. And þough it be clept the tour of Babi-
 loyne ȝit nathles þero were ordeyned withjme many
 16 mansiouns and many gret dwellynge places in lengthe +
 brede And þat tour conteyned gret contree in circuyl, for
 the tour allone conteyned .x. myle square. þat tour
 founded kyng Nembroth þat was kyng of þat contree +
 20 he was the firste kyng of the world And he leet make an
 ymage in the lykness of his fader + constreyned aH his
 subgettes for to worschipe it. And anon begonnen oþere
 lordes to do the same And so begonnen the ydoles + the
 24 symulacres first. The town + the cytee weren full wel
 sett in a fair contree + a playn þat men clepen the contree
 of Samar of the whiche the walles of the cytee weren .cc.
 cubytes in heigthe + .l. cubytes of depnes. And the
 28 Ryuere of Eufrate ran þorȝi out the cytee + abouete the
 tour also. But Cirus the kyng of Perse toke from hem
 the ryuere + destroyed aH the cytee and the tour also.
 For he departed þat Ryuere in .ccc. + .lx. smale ryueres
 32 be cause þat he had sworn þat he scholde putte the ryuere
 in such poynþat a womman myghte wel passe þere with
 outen castynge of of hire clothes for als moche as he hadde
 lost many worthi men þat troweden to passen þat ryuere
 36 be swymmynge. And from Babyloyne where the soudan
 dwelleth to go right betwene the Oryent + the Septem-

Cairo, or
 Babylon the
 Less, dis-
 tinguished
 from Baby-
 lon the
 Great, where
 the Tower
 of Babel was
 built.

Extent of
 the Tower
 and the city
 around it.
 [1 fol. 17 b]

Nimrod
 introduced
 idolatry.

King Cyrus
 avenged
 himself
 on the
 Euphrates
 by dividing
 it into
 brooks.

Babylon the
Greit is in
Persia, far
from Baby-
lon the Less.

[1 fol. 18 a]

Power and
greatness
of the
Great Chan.

Mahomet's
shrine is in
Methon in
Arabia.

The desert
is barren
from lack of
water only.

Extent of
Arabia.

[2 fol. 18 b]

Carthage,
Dido and
Eneas.

Haran.

tryon toward the grete Babyloyne is xl. iourneyes to
passen be desert. But it is not the grete Babiloyne in
the lond + in the powere of the seyd Soudan but it is in
the power and the lordschipe of Persye. ¹ But he holdeth 4
it of the grete Chane þat is the gretteste Emperour + the
most souereyn lord of all the parties bezonde + he is lord
of the iles of Cathay + of manye opere iles + of a gret
partie of Inde And his lond marcheth vnto Prestre 8
Johnes lond And he holt so moche lond that he
knoweth not the ende And he is more myghty + gretter
lord withouten comparsoun þan is the Soudan. Of his
ryaþ estate + of his myght I schall speke more plenerly 12
when I schall speke of the lond + of the contree of ynde.
Also the cytee of Methon where Machomet lyth is also
of the grete desernes of Arabye. And þere lith the body
of hym full honourably in here temple þat the Sarazines 16
clepen Musketh. And it is fro Babyloyne the lesse
where the Soudan dwelleth vnto Methon aboueseyd in
to a .xxxij. iourneyes. And wyteth wel þat the reme
of Arabye is a full gret contree, but þere in is ouer moche 20
desert And noman may dwelle þere in þat desert for
defaute of water. For þat lond is all grauelly + full
of sond And it is drye + no thing fructuous be cause
þat it hath no moysture + þerfore is þere so moche desert. 24
And þif it hadde Ryueres + welles + the lond also were
as it is in oþer partyes it scholde ben als full of peple
+ als full enhabyted with folk as in other places. For
þere is full gret multitude of peple where as the lond 28
is enhabyted. Arabye dureth fro the endes of the reme
of Caldee vnto the laste ende of ² Affryk + marcheth to
the lond of ydumee toward the ende of Botron. And
in Caldee the chief cytee is Baldak And of Affryk the 32
chief cytee is Cartage þat Dydo þat was Eneas wif
founded The whiche Eneas was of the cytee of Troye +
after was kyng of Itaylle. Mesopotamye streccheth also
vnto the desernes of Arabye + it is a gret contree. In 36
this contree is the cytee of Daraym where abrahames

fader duelled \pm from whens Abraham departed be commandement of the Aunge \mathbb{H} . And of þat cytee was Effraym þat was a gret clerk \pm a gret doctour And 4 Theophilus was of þat cytee also þat oure lady sauede from oure enemye. And Mesopotayme dureth fro the ryuere of Eufrates unto the ryuere of Tygris. For it is betwene þo .ij. ryueres. And bezonde the ryuere of 8 Tygre is Caldee þat is a full gret kyngdom. In þat rewme, at Baldak aboueseyd was wont to duelle the Calyffez þat was wont to ben bothe as Emperour \pm Pope of the Arabyenez so þat he was lord spirituell \pm temporall 12 And he was successour to Machomete \pm of his generacioun. þat cytee of Baldak was wont to ben cleped Sutis \pm Nabugodonozor founded it And þere duelled the holy prophete Daniel \pm þere he saugh visiouunes of heuene 16 \pm þere he made the exposiciooun of dremes. And in old tyme þere were wont to be .iiij. Calyffeez: He of Arabye, he of Caldeez And þei \pm dwelled in the cytee of Baldak aboueseyd. And at Cayre besides Babyloyne duelled the 20 Calyffee of Egypt \pm at Marrok vpon the west see duelte the Calyffee of Barbaryenes \pm of Affrycanes. And now is þere non of the Calyffeez ne nouȝt han ben sithe the tyme of the Sowdan Salaladyn For from þat tyme lider 24 the Sowdawn clepeth him self Calyffee And so han the Calyffeez ylost here name. Also wyteth wel þat Babyloyne þe lesse where the Soudan duelleth \pm (1) the cytee of Cairo. Cayr þat is nygh besyde it ben grete huge cytees manye 28 \pm fayre and þat on sitt nygh þat other. Babyloyne sytt upon the ryuere of Gyson somtyme clept Nyle þat cometh out of Paradys terrestre. þat ryuere of Nyle all the zeer whan the sonne entreth in to the signe of Cancer it 32 begynneth to wexe And it wexeth alweys als longe as the sonne is in Cancero \pm in the signe of the lyoun. And it wexeth in such manere þat it is somtyme so gret þat it is .xx. cubytes or more of deppness And þanne it doth 36 gret harm to the godes þat ben vpon the lond For þanne

Mesopotamia, the home of Abraham, Ephraim and Theophilus.

Chaldea; Bagdad the seat of the Caliphs.

Nebuchadnezzar and Daniel.

The three Caliphs. [P. fol. 19 a]

Cairo.

The floods of the Nile.

(1) at, MS.

Times of
dearth from
excessive or
insufficient
floods.

[1 fol. 19 b]

may noonan travaylle to ere the londes for the grete
moystness And þerfore is þat dere tyme in þat contree.
And also whan it wexeth lytyH it is dere tyme in þat
contree for defaute of moysture. And whan the sonne ⁴
is in the signe of Virgo þanne begynneth the ryuere for
to ¹wane ² to deceece lytyl ³ lytyH So þat whan the sonne
is ⁽¹⁾ entred in to the igne of libra þanne þei entren
bewene theise ryueres. This ryuere cometh rennyng ⁸
from Paradys terrestre bewene the desernes of ynde ⁴
after it smytt vn to londe ⁵ ⁶ renneth longe tyme many
grete contrees vnder erthe And after it goth out vnder
an high hill þat men clepen Aloþ þat is bewene ynde ¹²
þ Ethiope the mountance of .v. monethes iourneys fro the
entree of Ethiope And after it envyroumeth aH Ethiope
þ Morekane ⁷ goth aH along fro the lond of Egypce vnto
the cyte of Alisandre to the ende of Egypce and þere it ¹⁶
falleth in to the see. Aboute this ryuere ben manye
briddes ⁸ þ foules As Sikonyes þat þei clepen Ibes.
The this is
like a stork.

The Nile
runs under-
ground from
India to
Ethiopia.

CH. VII. OF THE CONTREE OF EGIPTE; OF THE BRID
FENIX; OF ARABYE; OF THE CYTEE OF
CAYRE; OF THE CONVYNNGE TO KNOWEN
BAWME AND TO PREUEN IT, AND OF THE
GERNERES OF JOSEPH.

Egypt is
long and no
wider than
the floods
can reach.

The dry
climate
favours the
study of
astronomy.

[2 fol. 20 a]

EGYPT is a long contree but it is streyt þat is to seye
narow for þei may not enlargen it toward the desert ²⁰
for defaute of water And the contree is seit along vpon
the ryuere of Nyle be als moche as þat ryuere may serue
be flobes or oþerwise þat whanne it floweth it may spreden
abrood þorugh the contree, so is the contree large of lengþie. ²⁴
For þere it reyneth not but lityll in þat contree ² for þat
cause þei haue no water, but ȝif it ² be of þat flood of þat
ryuere. And for als moche as it ne reyneth not in
þat contree but the eyr is alwey pure ³ ⁴ cleer, þerfore in ²⁸

(¹) is repeated in MS.

þat contree ben the gode astronomyeres, for þei fynde
 þere no cloudes to letten hem. Also the cytee of Cayre
 is right gret & more huge þan þat of Babyloyne the lesse
 4 And it sytt abouen toward the desert of Syrye a lytill
 abouen the ryuere aboueseyd. In Egipt þere ben .ij.
 parties, The heghite þat is toward Ethiope & the loweness
 þat is towardles Arabye. In Egypt is the lond of
 8 Ramasses & the lond of Gessen. Egipt is a strong
 contree for it hath many schrewede hauenes be cause
 of the grate Roches þat ben strонge and daungerouse
 to passe by. And at Egipt toward the Est is the rede
 12 see þat dureth vnto the cytee of Coston & toward the
 west is the cytee of lyhye þat is a full drye lond & lity^H
 of fruyt, for it is ouer moche plentee of hete And þat
 lond is clept Fusth. And toward the partie meridional^H
 16 is Ethiope & toward the north is the desert þat dureth
 vnto Syrye & so is the contree strong on al sydes. And
 it is wel a .xv. iourneycs of lengthe & more þan two Its extent.
 so moche of desert & it is but .ij. iournees of largeness.
 20 And betwene Egipt & Nubye it hath wel a .xij. iournees
 of desert And men of Nubye ben cristен but þei ben
 blake as the Mowres for gret hete of the sonne. ¹ In
 Egipt þere ben .v. prouynces, þat on hight SANYTH þat
 24 other hight DEMESEER another RESICH, þat is an Ile in
 NYLE, Another ALISANDRE & another the lond of DAMYETE.
 þat citee was wont to be right strong but it was twytes
 wonnen of the cristene men And þerfore after þat the
 28 sarazines beten down the walles And with the walles &
 the teures þerof the sarazaines maden another cytee more
 fer from the see & clepeden it the newe Damyete, So þat
 now no man duelleth at the rathere toun of Damyete.
 32 At þat cytee of Damyete is on of the hauenes of Egypt
 & at Alisandre is þat other þat is a full strong cytee, But
 þere is no water to drynke, but ȝif it come be condyt from
 Nyle þat entreth in to here cisternes, And who so stopped
 36 þat water from hem, þei myghte not endure þere. In
 Egypt þere ben but fewe Forcelettes or castelles be cause

Cairo lies up
the river.

Higher and
Lower
Egypt

Egypt is
naturally
strong on
all sides.

Its extent.

[1 fol. 20 b]

Its five
provinces.

Damiette
twice taken
by Christians,
then rebuilt by
Saracens.

Alexandria's
water-
supply from
the Nile.

þat the contree is so strong of himself. NOTA OF A MERUEYLE. At the desertes of Egypce was a worthi man

St. Anthony the Great meets a satyr, who asks the saint to pray for him.

þat was an holy heremyte þ pre mette with him a Monstre þat is to seyne a monstre is a þing disformed azen kynde 4 bothe of man or of best or of ony þing elles þat is cleped a Monstre. And this monstre þat mette with this holy heremyte was as it hadde been a man þat hadde ij. hornes trenchant on his forhede þ he hadde a body lyk a man 8 vnto þe navele ¹ And benethe he hiddle the body lych a goot þ the heremyte asked him what he was. And the monstre answerde him þ seyde he was a dedly creature

[1 fol. 21a]

such as god hadde formed þ duelled in þo desertes in 12 purchaeyng his sustynance, þ besoughte the heremyte þat he wold preye god for him the whiche þat cam from henene for to sauuen aþ mankynde þ was born of a mayden þ suffered passioun þ deth as wee wel knowen, be whom 16 wee lyuen þ ben. And zit is the hede with the ij hornes of þat monstre at Alisandre for a meruyle. In Egipt 20 is the citee of Elyople þat is to seyne the cytee of the sonne. In þat cytee þere is a temple made round after the schapp of the temple of Ierusalem. The prestes of þat temple han all here wrytynges vnder the date of the foul þat is clept Fenix þere is non but on in aþ the world And he cometh to brenne himself vpon the awtere of þat temple at the ende 24 of .v. hundred yeer for so longe he luyeth. And at the .xc. yeres ende the prestes arrayen here awtere honestly and putten þere vpon spicies þ sulphur vif þ oþer thinges þat wolen brennen lightly And þan the brid Fenix 28 cometh þ brenneth himself to askes. And the first day next after men fynden in the askes a worm And the seconde day next after men fynden a brid quyk þ parfyte And the thridde day next after he fleeth his wey And 32 so þere is no mo bridles of þat ² kynde in aþ the world but it allone þ treuly þat is a gret myracle of god. And men may wel lykne þat bryd vnto god be cause þat þere

Heliopolis.

The bird Phoenix.

Every five hundred years it burns itself on an altar in a fire of spicies and native sulphur

[2 fol. 21b]

The Phoenix is a symbol of Christ.

nys no god but on And also þat oure lord aroos from 36 deth to lyue the thridde day. This bryd men seen often

tyme fleen in þo contrees And he is not mecheles more þan an Egle And he hath a crest of fedres vpon his hed more gret þan the poocok hath þis nekke is ȝelow after 4 colour of an Oriell þat is a ston wel schynynge. And

It is yellow,
blue and
purple.

his bak is coloured blew as ynde And his wenges ben of purpre colour And the tayll is ȝelow þ red, castynge his tayll aȝen in travers. And he is a full fair brid to 8 loken vpon aȝenst the sonne, for he schyneth full gloriously þ nobely. Also in Egipt ben gardynes þat han trees þ herbes þe whiche heren frutes .vij. tymes in the ȝeare And in þat lond men fynden manye fayre Emeraudes 12 þ ynowe And þerfore þei ben þere grettere cheep. Also whan it reyneth ones in the somer in the lond of Egipt þanne is al the contree full of grete myzs. Also at Cayre 16 þat I spak of before sellen men comounly boþie men þ 16 wommen of other lawe as wedon here bestes in the markat.

Seven crops
in a year.
Emeralds

And þere is a comoun hows in þat cytee þat is al full of smale furneys þ thider bryngen wommen of the toun here eyren of hennes of gees þ of dokes for to ben put into 20 þo forncyses And þei þat kepen þat hows coueren hem with hete of hors dong Withouten henne goos or doke or ony oþer foul. And at the ende ¹ of .iiij. wokes or of a moneth þei comen aȝen þ taken here chikenes þ norisschen 24 hem þ bryngen hem forth so þat al the contree is full of hem And so men don þere boþe winter þ somer. Also in þat contree þ in oþere also men fynden longe Apples to selle in hire cesoun þ men clepen hem Apples of Paradys 28 þ þei ben right swete þ of gode sauour And þogh ȝee kutte hem in neuer so many gobettes or parties ouerthwart or endlonges euermore ȝee schull fynden in the myddles the figure of the holy cros of oure lord Ihesu 32 But þei wil roten within .vij. dayes And for þat cause men may not carye of þo apples to no fer contrees. Of hem men fynden the mountance of an hundred in a bascat to selle þ þei ben grete leues of a fote þ an half 36 of lengthe þ þei ben couenably large. And men fynden þere also the appull tree of Adam þat han a byte at on

Mice

The slave-
market.

The mea-
tors

[p fol 22a]

Apples of
Paradise.

Adam's
apples.

of the sydes And þere ben also Fige trees þat beren no leves but fyges vpon the smale braunches & men clepen hem Figes of PHAROON. Also besyde CAYRL withouten

Figs of
Pharaoh.
The field
where balm
grows.

þat cytee is the feld where Bawme groweth And it 4 cometh out on smale trees þat beren non hyere þan to a mannes breek girdill & þei semen as wode þat is of the wylde vyne. And in þat feld ber. viij. welles þat oure

Wells made
by the
Infant
Christ

lord Ihesu crist made with on of his feet whan he wente to pleyen with oþer children. þat feld is not so wel closed but þat men may entren at here owne list, But in þat cesoun þat the 1 bawme is growyng men put þere to gode kepyng þat no man⁽¹⁾ dar ben hardy to 12 entre. This bawme groweth in no place but only þere

Balm will
grow
nowhere
else.

And þough þat men bryngen of þe plauntes for to planten in oþer contrees þei growen wel & fayre but þei bryngen forth no fructuous thing. & the leves of bawme ne falle 16 nouȝt. And men kutten the braunches with a scharp flyntston or with a scharp iron whanne men wil go to

The boughs
should not
be cut with
iron.

kutte hem, For who so kutte hem with jren it wolde destroye his vertue & his nature. And the sarazines 20 clepen the wode ENOCHBALSE, And the fruyt the whiche þat is as quylþbes þei clepen ABEBISSAM And the lycour þat dropeth fro the braunches þei clepen Guybalse.

Saracen
names for
the wood,
the fruit,
and the
gum

And men maken al weys þat bawme to ben tyed of the 24

Only Chris-
tians can
grow balm.

christen men or elles it wolde not fructifye As the Sarazines seyn hemself for it hath ben oftentyme preued.

It is said to
grow in
India
Major.

Men seyn also þat the bawme groweth in ynde the more in þat desert where Alysaundre spak to the trees of the 28 sonne & of the mone But I haue not seen it For I haue not ben so fer abouen vþward because þat þere ben to

It is sophis-
ticated in
various
ways.

many nerilouse passages. And wyte ȝee wel þat a man oughte to take gode kepe for to bye bawme but ȝif he 32 cone knowe it right wel, for he may right lyȝtly ben disceyued For men sellen a gomme þat men clepen Turbentyne in stede of bawme And þei putten þereto a. litill bawme for to ȝeuȝ gode odour And summe putten 36

(1) entre, MS.

wax in oyle of the ¹ wode of the fruyt of bawme + seyn þat it is bawme And summe destyllen clowes of glylofre + of spykenard of Spayne + of oþere spices þat ben + wel smellynge + the lykour þat goþ out þerof þei clepe it bawme And þus ben many grete lordes + oþere disceyued And þei wenen þat þei han bawme + þei haue non.

Turpentine,
wood of the
balm-tree,
cloves and
spikenard
are used as
substitutes.

[¹ fol. 23 a]

For the Sarazines countrefeten it be soyltee of craft for to 8 disceyuen the cristene men as I haue seen full many a tyme. And after hem the marchauntes + the Apotecaries countrefeten it eftsones + þame it is lasse worth + a gret del worse. But ȝif it lyke ȝou I schall schewe how ȝee

Saracens,
merchants
and apo-
thecaries
adulterate
it.

12 schull knowe + preue to the ende þat ȝee schull not ben disceyued. First ȝee schul wel knowe þat the natureþ bawme is full cleer + of eytryne colour + strongly smellynge. And ȝif it be thikke or reed or blak it is

Genuine
balm is
yellow and
light.

16 Sophisticate þat is to seyne countrefeted + made lyke it for disceynt. And vnderstondeþ þat ȝif ȝee wil putte a lityll bawme in the pawme of ȝoure hand azen the sonne, ȝif it be fyn + gode ȝee ne schull not suffre ȝoure hand

It burns in
the sun and
in fire,

20 azenst the hete of the sonne. Also taketh a lytill bawme with the poynt of a knyf + touche it to the fuyr + ȝif it brenne it is a gode signe. After take also a drope of bawme + put it into a dissch or in a cuppe with mylk of

and curdles
goat's milk.

24 a goot And ȝif it be natureþ bawme anon it wole take + beclippe the mylk. Or put a drope of bawme in clere water in a cuppe of syluer or in a clere bacyn + stere it wel with the clere water And ȝif þat the ² bawme be

[² fol. 23 b]

28 fyn + of his owne kynde the water schall neuere trouble, And ȝif the bawme be sophisticat þat is to seyne countrefeted the water schall beco[n]je anon trouble.

It does not
make clear
water
turbid.

And also ȝif the bawme be fyn it schall falle to the 32 botme of the vesell as þough it were quyk syluer, For the fyn bawme is more heuy twyces þan is the bawme þat is sophisticat + countrefeted. Now I haue spoken of bawme + now also I schall speke of another thing þat is 36 bezonde Babyloyn aboue the Flode of Nile toward the

The Pyra-
mids, or
Garners of
Joseph,
where corn
was kept in
times of
dearth.

They are not
sepulchral
monuments,

[¹ fol. 24 a]

for then
they would
neither be
hollow, nor
have any
gates.

The
Egyptian
alphabet.

desert betwene Affrik + Egypt þat is to seyne of the Gerneris of Joseph þat he leet make for to kepe the greynes for the perile of the dere ȝeres. And þei ben made of ston full wel made of Masounes craft Of the whiche 4 ij. ben merueylouse grete + lyte And the toþere ne ben not so grete. And euery Gerner hath a ȝate for to entre withjme A lytiȝ hygh from the erthe For the lond is wasted + fallen sithe the Gerneris were made. And 8 withjme þei ben all full of serpentis And abouen the Gerneris withouten ben many scriptures of dyuerse langages. And summen seyn þat þei ben sepultures of grete lordes þat weren somtyme but þat is not trewe For 12 all the comoun rymons + speche is of all the peple ¹ þere bothe fer + nere þat þei ben the Gerneris of Joseph And so fynden þei in here scriptures + in here cronycles. On þat oþer partie, ȝif þei weren sepultures þei scholden not 16 ben voyd withjme Ne þei scholden haue no ȝates for to entre withjme. For ȝee may wel knowe þat tombes + sepultures ne ben not made of such gretness ne of suche highness, Wherfore it is not to beleue þat þei ben tombes 20 or sepultures. In Egypt also þere ben dyuerse langages + dyuerse lettres + of oþer manere condicione þau þere ben in oþer partes As I schall deuyse ȝou suche as þei ben And the names how thei clepen hem, To such entent 24 þat ȝee mowe knowe the difference of hem + of oþere.

[Another alphabet.]

Ch. VIII.
[fol. 24 b]

OF THE YLE OF CECYLE; OF THE WEYE FRO BABYLOYNE TO THE MOWNT SYNAY; OF THE CHIRCHE OF SEYNT KATERYNE, AND OF ALLE THE MERUAYLLES þERE.

More routes
towards
Egypt.

NOW wil I retouȝne aȝen or I proceede ony ferther for to declare ȝou the oþere weyes þat drawnen towardes Babiloyne where the Soudan himself duelleth þat is at 28

the entree of Egypt, for als moche as many folk gon
pider first + after þat to the mownt Synay + after re-
tournen to Ierusalem, As I haue seyd ȝou here befor.

4 For þei fulfillen first the more longe pilgrymage + after
retournen aȝen be the nexte weyes because þat the more
ny weye is the more worthi + þat is Ierusalem, For non
other pilgrymage is not lyk in comparsoun to it. But

8 for to fulfille here pilgrymages more esily + more sykerly
men gon first the longer weye rathere þan the nere
weye. But whoso wil go to Babylonyne be another weye
more schort from þe contrees of the west þat I haue
12 reherced before or from oþer contrees next fro hem, þan
men gon by Fraunce be Burgoyne + be Lombardye. It
nedeth not to telle ȝou the names of the cytees ne of
the towncs þat ben in þat weye For the weye is comoun
16 + it is knownen of many nacyouns. And þere ben manye
havenes [where] þat men taken the see. Summe men taken
the see at ¹ Gene, Somme at Venyse + passen be the see

Adryatyk þat is clept the Goulf of Venyse, þat departeth
20 ytaylle + Grece on þat syde. And somme gon to Naples
somme to Rome + from Rome to Brandys + þere þei
taken the see + in many other places where þat hauenes
ben. And men gon be Tussybe Champayne be Calabre

24 be Appuille + be the hilles of ytaylle be Chorisqe be
Sardyne + be Cycile þat is a gret Ile + a gode. In þat
Ile of Cycile þere is a maner of a gardyn in the whiche
ben many dyuerse frutes And the gardyn is always

28 grene + florishing, al the cesouns of the zeer als wel
in winter as in somer. þat Ile holt in compas aboute
.ccc + 1. frensche myles And betwene Cycile + Itaylle
þere is not but a lytiff arm of the see þat men clepen

32 the Farde of Mescyne And Cycile is betwene the see
Adryatyk + the see of lombardye, And fro Cycile in
to Calabre is but .vij. myles of lombardye. And in
Cycile þere is a manere of serpentes be the whiche men

36 assayen + preuen wheþer here children ben bastarde or
none or of lawefull mariage, For ȝif þei ben born in right

Many
pilgrims go
there and to
Sinai before
turning to
Jerusalem.

From the
West,
Northern
Italy is first
reached.

Genoa,
Venice.
[1 fol. 25 a]

Naples,
Brindisi.

Tuscany,
Campania,
Apuña.
Corsica,
Sardinia.

Sicily and
its garden.

Straits of
Messina.

The serpents
that try the
legitimacy of
children.

mariage the *serpentes* gon aboute hem + don hem non
harm And ȝif þei ben born in avowtrie the *serpentes*
byten hem + envenyme hem + thus manye wedded men
prenen ȝif the children ben here owne. Also in þat Ile +

Etna and
the vol-
canoes.

[1 fol. 25 b]

is the Mount Ethna þat men clepen Mount Gybell¹ + the
wleanes þat ben euermore brennyng. And þere ben
.vij. places þat brennen + þat casten out dyuerse flawmes
and dyuerse colour And be the chaungynge of þo flawmes 8
men of þat contree knownen whanne it schall be derthe or
gode tyme or cold or hoot or moyst or drye or in alþ
otherre manere how the tyme schall be gouerned. And
from Itaille vnto the wleanes nys but .xxv. myle And 12
men seyn þat the wleanes ben weyes of helle. Also
whoso goth be Pyse ȝif þat men list to go þat weye þere
is an arm of the see where þat men gon to opere hauenes
in þo marches And þan men passen be the Ile of GREEF 16
þat is at GENE And after arryueth men in GRECE at the
hauene of the cytee of Myrok or at the hauene of Valone
or at the cytee of Duras, + þere is a Duk at Duras, or at
opere hauenes in þo marches + so men gon to Costanty- 20
noble. And after gon men be watre to the Ile of Crete +
to the Ile of Rodes + so to Cypre + so to Venyse + fro
þens to Costantynoble, to holde the more right weye be
see it is wel a .m. viij + iij. score myle of lombardye. 24
And after from Cipre men gon be see + leven Ierusalem +
alþ þat contre on the left hond vnto Egypt + arryuen at
the cytee of DAMYETE þat was wont to ben ful strong +
it sytt at the entree of Egypt. And fro Damyete gon 28
men to the Cytee of Alizandre þat sytt also vpon the see.
In þat cytee was seynte kateryne beheded And þere was

Alexandria,
the scene of
St. Cath-
erine's and
of St. Mark's
martyrdom.

[1 fol. 26 a]

Pictures
white-
washed by
Saracens.

seynt² Mark the Euangelist martyred + buryed, But the
Emperour Leoun made his bones to ben brought to 32
Venyse. And ȝit þere is at Alizandre a faire chirche
alþ white withouten peynture and so ben all the otherre
chirches þat weren of the cristene men alþ white with-
jnne, For the Paynemes + the Sarrazynes maden hem 36
white for to fordon the ymages of seyntes þat weren

peynted on the walles. þat cytee of Alizandre is wel
 xxx. furlonges in lengthe but it is but .x. on largeness
 And it is a full noble cytee + a fayr. At þat cytee
 4 entreth the ryuere of Nyle in to the see as I to þou haue
 seyd before. In þat ryuere men fynden many precyouse
 stones + meche also of lignum aloes And it is a manere
 of wode þat cometh out of paradys terrestre the whiche
 8 is good for manyo dyuerse medycynes And it [is] right
 dereworth. And from Alizandre men gon to Babyloune
 where the Soulān dwelleth þat sytt also vpon the ryuere
 of Nyle, And this weye is most schort for to go streyght
 12 vnto Babyloune.

Extent of
Alexandria.Lignum
aloes.Babylon
the Less.

OF THE WEYE THAT GOTHE FROM BABI- CH. IX
 LOYNE, VNTO THE MOWNT SYNAY, + OF
 THE MERUEYLES þERE.

NOW schall I seye þou also the weye þat goth fro
 Babyloune to the Mount of Synay where seynte To Mount
Sinai.
 kateryne lyth. He moste passe be the desertes of Arabye
 16 Be the whiche desertes Moyses ladde the peple of Israel
 And þanne passe men be the welle þat Moyses made Moses made
a well with
his hand.
 his hond in þo desertes whan the peple gruched for þei
 fownden noþing to drynke. And þan passe men be
 20 the welle of Marach of the whiche the water was first
 bytter But the children of Israel putten þereinne a tree
 + anon the water was swete + gode for to drynke. And
 þanne gon men be desert vnto the vale of Elyn In the [P. fol. 26 b]
The well of
Marah.]
 24 whiche vale ben .xij. welles And þere ben .lxxij. trees
 of palme þat beren the dates The whiche Moyses fond
 with the children of Israel, And fro þat valeye is but a
 gode iourneye to the Mount of Synay. And whoso wil
 28 go be another weye fro Babyloune þan me goth be the
 Rede see þat is an arm of the see OCCEAN. And þere The Red
Sea
 passed Moyses with the children of Israel ouerthwart
 the see all drye, Whan Pharao the kyng of Egypt chaced

hem, And þat see is wel a .vj. myle of largeness in lengthe. And in þat see was Pharaos drowned + all his hoost þat he hadde. þat see is not more reed þan another see but in some place þerof is the graueH reed And þerfore men clepen it the rede see. þat see remmeth to the endes of Arabye + of Palestyn, þat see lasteth more þan .iiij. iourneyes And þan gon men be desert vnto the vale of Elyn And fro þens to the mount of Synay. And 8

þee may wel vndirstonde þat be this desert no man may go on horsbak because þat þere nys nouþer mete for hors ne water to drynke And for þat cause men passen þat desert with Camell, For the Camaylle fynt allwey mete on 12 trees + on busshes þat he fedeth him with And he may

[1 fol. 27 a] wel faste fro drynk. ij. 1 dayes or .iiij. And þat may non hors don. And wyte well þat fromi Babyloyn to the Mount Synay is well a .xij. gode iourneyes And sum men 16 maken hem more And sum men hasten hem + peynen hem + þerfore þei maken hem lesse, And all weys fynden men latymeres to go with hem in the contrees + ferthere bezonde into tyme þat men come the langage. And it 20 behoueth men to bere vitaH with hem þat schall duren hem in þo desernes + oþer necessaries for to lyue by. And the Mount of Synay is clept the desert of Syne þat is for

to seyne the bussch brennynge Because þat Moyses sawgh 24 oure lord god many tymes in forme of fuyr brennynge vpon þat hilH And also in a bussch brennynge + spak to him And þat was at the foot of the hill. There is an Abbeye of Monkes wel bylded + wel closed with ȝates of 28 Iren for drede of the wylde bestes. And the monkes ben Arrabyenes or men of Grece + þere [is] a gret couent

And all þei ben as heremetyes + þei drinnen no wyn but ȝif it be on principaH festes And þei ben full deuoute 32 men + lyuen porely + sympely with joutes + with dates And þei don gret abstynence + penaunce. þere is the chirche of seynte kateryne in the whiche ben manye lampes brennynge For þei han of oyle of Olyue ynow 36

The sand
is red.Horses can-
not be used,
but only
camels.From Baby-
lon on the Less
to Sinai is a
twelve days
journey.Interpreters
act as
guides.Origin of the
name Sinai.The
Convent.St. Cath-
erine's
Church.

bothe for to brenne in here lampes + to ete also And þat plentehee haue þei be the myracle of god For the ravenes + the crowes + the choughies + oþer foules ¹ of the contree
 4 assemblen hem þere euery zeer ones + flean þider as in pilgrimage And euerych of hem bryngeth a braunche of the Bayes or of Olyue in here bekes in stede of offryng + leuen hem þere, of the whiche the monkes maken gret
 8 plentehee of oyle + this is a gret meruaylle. And sith þat foules þat han no kyndely wytt ne resoun gon thider to seche þat gloriouse virgyne wel more oughten men þan to seche hire + to worschiperen hire. Also behynde the awtier
 12 of þat chirche is the place where Moyses saugh oure lord god in a brennyng bussch And whanne the monkes entren in to þat place þei don of bothe hosen + schoon or hotes always, Be cause þat oure lord scyde to Moyses:
 16 do of thin hosen + thi schon for the place þat þou stondest on is lond holy + blessed. And the monkes clepen þat place DOZOOLEL þat is to seyne the schadew of god. And besyde the high awtier .ij. degrees of heighe is the fertre
 20 of Alabastre where the bones of seynt Kateryne lyȝn And the prelate of the monkes scheweth the relykes to the pilgrymes And with an Instrument of syluer he froteth the bones + þanne þer goth out a lytyll oyle as þough it
 24 were a maner swetyng þat is nouther lych to oyle ne to bawme but it is full swete of smell. And of þat þei zeuen a lytill to the pilgrymes, for þere goth out but lityll quantitee of þat likour. And after þat þei schewen the
 28 heed ² of seynte kateryne + the cloth þat sche was wrapped inne þat is ȝit all blody, And in þat same cloth so ywrapped the aungeles beren hire body to the mount Synay + þere þei buryed hire with it. And þanne þei schewen
 32 the bussch þat brenned + wasted nought in the whiche oure lord spak to Moyses + oþere reliques ynowe. Also whan the prelate of the abbeye is ded I haue vndirstonden be informacioun þat his lampe quencheth And whan þei
 36 chesen anoþer prelate ȝif he be a gode man + worthi to be prelate his lampe schal lighte with the grace of god with-

[¹ fol. 27 b]

The birds
bring twigs
of olive-
trees for
making oil.

The spot
where the
Burning
Bush
appeared.

The sарco-
phagus of
St. Cath-
erina.

The mirac-
ulous oil.

The Saint's
head.

[² fol. 28 a]

The mira-
cle of
the lamps
going out
and re-
kindled
without
being
touched.

I admon-
ished the
monks to
publish
God's graces
to them.

[P. fol. 28b]

No vermin
can enter
the
Monastery,

for the
Virgin has
banished
them.

The ascent
up the steps.

outer touchinge of ony man. For eue/ych of hem hath a lampe be himself And be here lampes þei knownen wel whan ony of hem schall dye. For whan ony schall dye the lyght begynneth to chaunge + to wexe dyn 4 And ȝif he be chosen to beu prelate + is not worthi his lampe quencheth anon. And other men han told me þat he þat syngeth the masse for the prelate þat is ded he schall fynde vpon the awtier the name written of him þat schall beu prelate chosen. And so vpon a day I asked of the monkes bothe on + oþer how this befell, But þei woldle not tell me no thing Into the tyme þat I seyde þat þei scholde not hyde the græs þat god did hem but þat þei 12 scholde publisse it to make the peple to haue the more deuocioun And þat þei diden synne to hide goddes myracle as me semed, For the myracles þat god hath don and ȝit ¹doth every day ben the wytnesse of his myght + of 16 his merueyldes as *daniel* seyth in the *psaultere*: **MIRABILIA TESTIMONIA TUA DIVINE**, þat is to seyne: Lord thi merueyles ben þi wytness. And þanne þei tolde me bothe on and oþer how it befell full many a tyme, But 20 more I myghte not haue of hem. In þat abbeye ne entreth not no flye ne todes ne ewtes ne such foul venymouse bestes ne lyzs ne flees be þe myracle of god + of oure lady. For þere were wont to ben many suchie 24 manere of filthes þat the monkes weren in wiþ to leve the place + the abbeye And weren gon fro thens vpon the mountayne abouen for to eschewe þat place. And oure lady cam to hem + bad hem turnen aȝen And from þens 28 forewardes neuere entred such filthe in þat place amonges hem Ne neuere schall entre here after. Also before the ȝate is the welle where Moyses smot the ston of the whiche the water cam out plentevously. Fro þat abbeye 32 men gon vp the mountayne of Moyses in many degrees + þere men fynden first a chirche of oure lady where þat sche mette the monkes whan þei fledden away for the vermyl aboueseyd. And more high vpon þat mountayne 36 is the Chapell of helye the prophete And þat place þei

clepen Oreb, whereof holy writh speketh : ET AMBULAVIT Horeb.
 IN FORTITUDINE CIBI ILLIUS VSQUE AD MONTEM DEI OREB,
 þat is to ¹seyne : And he wente in strengthe of þat mete [1 fol. 29 a]
 4 vnto the hill of god Oreb. And þere nygh is the vyne
 þat seynt Ioh̄n the Eeuangelist planted þat men clepen
 Reisins of Staphis. And a lytill abouen is the Chapell of
 Moyses + the roche where Moyses fleygh to for drede
 8 whan he saugh oure lord face to face, And in þat roche is
 printed the forme of his body For he smot so strongly +
 so hardle him self in þat roche þat all his body was doluen
 withiun þorugh the myracle of god. And þere besyde is
 12 the place where oure lord toke to Moyses the .x. commandementes of the lawe. And þere is the caue vnder
 the roche where Moyses ducle whan he fasted .xl. dayes
 + .xl. nyghtes But he dyede in the lond of promissiou[n],
 16 But noman knoweth where he was buryed. And from
 þat mountayne men passen a gret valeye for to gon to The valley.
 anoþer mountayn where seynt Kateryne was buryed of
 the Aungeles of oure lord. And in þat valeye is a
 20 chirche of .xl. martyres + þere singen the monkes of the
 abbeys often tyme And þat valeye is right cold. And
 after men gon vp the mountayne of seynt Kateryne þat is
 more high þan the mount of Moyses And þere where
 24 seynt Kateryne was buryed is nouther chirche ne chapell
 ne other duellynge place, But þere is an heep of stones
 aboue the place where the body of hire was put of the
 Angeles. ²þere was wont to ben a chapell but it was
 28 casten downe + zit lyggen the stones þere And all be it þat
 the Collect of seynte kateryne seye þat it is the place
 where oure lord betaughte the .x. commandementes to
 Moyses + þere where the blessed virgyne seynte kateryne
 32 was buryed, þat is to vnderstonde in .o. contre or in .o.
 place berynge .o. name, For bothe þat on + þat oþer is clept
 the mount of Synay, But þere is a gret weye from þat on
 to þat oþer + a gret deep valeye betwene hem.

Chapel of
Moses.Mount St.
Catherine.The ruins of
a chapel
mark the
spot where
she was
first buried.
[2 fol. 29 b]Mount St.
Catherine
and the
Mount of
Moses are
distinct
parts of
Sinai.

Ch. X. OF THE DESERT BETWENE THE CHIRCHE
OF SEYNT KATERYN + IERUSALEM; OF
THE DRIE TRE, + HOW ROSES CAM FIRST
IN þE WORLD.

From Sinai
to Jerusalem

The
Bedouins.

Scarcity of
water in the
desert.

[1 fol. 30 a]

The Nomads
eat no bread.

They live by
hunting.

They despise
death and
fear no
princes

Their arms
are a shield
and a spear.

NOW after þat men han visited þo holy places þanne wil þei turnen toward Ierusalem And þan wil þei take lene of the monkes + recommenden hem to here preyeres, And þanne þei zeuen the pilgrymes of here vitaylle 4 for to passe with the deserties toward Surrye. And þo deserties duren wel a .xiiij. iourneyes. In þat desert duellen manye of Arrabyenes þat men clepen Bedoynes + Ascopardes. And þei ben folk full of aſt euyȝt condiciouns And þei haue none houses but tentes þat þei maken of skynnes of bestes as of Camaylles + of oþer bestes þat þei eten And þere benethe þei couchen hem + dwellen in place where þei may fynden water As on the 12 Rede see or elleswhere, For in þat desert is full gret defaute of water ¹ And often tyme it falleth þat where men fynden water at o tyme in a place it fayleth anoþer tyme And for that skyll þei make none habitaciouns 16 þere. Theise folk þat I speke of þei tylen not the lond ne þei laboure nouȝt for þei eten no bred but ȝif it be ony þat dwellen nygh a gode toun þat gon thider + eten bred somtyme And þei rosten here flesch + here fissaþ vpon the hote stones aȝenst the sonne. And þei ben stronge men + wel fyglyng. And þere is so meche multytude of þat folk þat þei ben with outen nombre And þei ne recchen of no thing ne don not but chacen 24 after bestes to eten hem And þei recchen no þing of here lif And perfore þei dowten not the Soudan ne non oþer prince, But þei dar wel werre with hem ȝif þei don ony thing þat is greuance to hem. And þei han often tyme 28 werre with the Soudan + namely þat tyme þat I was with him. And þei beren but o scheld + o spere with outen oþer armes And þei wrappen here heles + here

necke with a gret quentyee of white lynnent cloth And þei ben right felonouse & foule & of cursed kynde. And whan men passen this desert in comyng toward Ierusalem þei comen to Bersabee þat was wont to ben a full fair town & a delytable of cristene men And ȝit þere ben summe of here chirches. In þat toun dwelled Abraham the Patriark a longe tyme. þat toun of Bersabee founded 8 Bersabee the wif of sire vrye the knyght on the whiche kyng David ¹ gatt Salomon the wyse þat was kyng after David vpon the .xij. kynredes of Ierusalem And regned .xl. zeer. And fro þens gon men to the cytee of Ebron 12 þat is the montance of .ij. gode myle And it was clept somtyme the vale of Mambree And sumtyme it was clept the vale of teres because þat Adam wepte þere an .c. zeer for the leth of Abell his sone þat Caym slough. Ebron 16 was wont to ben the princypall cytee of the Philistynes And þere duelleden somtyme the Geauntz And þat cytee was also Sacerlottall þat is [to] ⁽¹⁾ seyne scyntuarie of the tribe of Iuda. And it was so fre þat men resceyued þere 20 aȝt manere of fugityfes of oper places for here euyl dedes. In Ebron Iosue Caleph & here compayne comen first to aspyen how þei myghte wynnen the lond of beheste. In Ebron regned first kyng David .vij. zeer & an half And in 24 Ierusalem he regnede .xxxvij. zeer & an half. And in Ebron ben aȝt the sepultures of the Patriarkes Adam Abraham ysaac & of Iacob & of here wyfes Eue Sarre & Rebekke & of Lya the whiche sepultures the Sarazines 28 kepen full curiously & han the place in gret reuerence for the holy fadres the Patriarkes þat lyȝn þere And þei suffre no cristene man entre in to that place but ȝif it be of speyiale grace of the Soudan, For þei holden cristene 32 men & Iewes as dogges And þei scyn þat þei scholde not entre into so holy place. And men clepen ² þat place where þei lyȝn double spelunke or double cave or double dych for als meche as þat on lyeth aboue þat other And 36 the Sarazines clepen þat place in here langage KARICARBA

Beersheba

founded by Bathsheba,

Solomon's mother.
[1 fol. 30 v.]

Hebron or Mamm̄

Graves of the patriarchs in the cave of Machpelah.

[2 fol. 31 a]

Kirjath-Arba.

(1) to missing in MS.

þat is to seyne the place of Patriarkes And the Iewes
 clepen þat place ARBOTH. And in þat same place was
 Abrahames hous And þere he satt + saugh .ij. persones
 + worshipte but on as holy writh seyth: TRES VIDIT + 4
 VNUM ADORAVIT, þat is to seyne: he saugh .ij. + worshiped
 on. And of þo same resceyued Abrahams the Aungeles
 in to his hous. And right faste by þat place is a cave in
 the roche where Adam + Eue duelleden whan þei weren 8
 putt out of paradyse + þere gotten þei here children. And
 in þat same place was Adam formed + made, after þat
 summen seyn. For men weren wont for to clepe þat
 place the feld of Damasce, be cause þat it was in the 12
 lordschipe of Damask. And fro þens was he translated
 into paradys of delytes, as þei seyn. And after þat he
 was dryuen out of paradys he was þere left. And the
 same day þat he was putt in paralys, the same day he 16
 was putt out, For anon he synned. þere begynneth the
 vale of Ebron þat dureth nygh to Ierusalem. There the
 Aungell commaunded Adam þat he scholle duelle with
 his wyf Eue, Of the whiche he gatt Seth, of whiche tribe 20
 þat is to seye kynrede Ihesu crist was born. In þat
 valeye is a feld where men drawen out of the erthe a
 thing þat men clepen Cambyll + þei ete it in stede of
 spice + þei bere it to selle. And men may not make 24
 the hole ne the cave where it is taken out of the erthe
 so depe ne so wyde, but þat it is at the ȝeres ende full
 aȝen vp to the sydes, porgh the grace of god. And .ij.
 myle from Ebron is the graue of loþ þat was Abrahames 28
 broþer [sone]. And a lytill fro Ebron is the mount of
 Mambre, of the whiche the valeye taketh his name, And
 þere is a tree of Oke þat the Sarazines clepen DIRPE
 þat is of Abrahames tyme, the whiche men clepen the 32
 drye tree. And þei seye þat it hath ben þere sithe the
 begynnynge of the world + was sumtyme grene + bare
 leues vnto the tyme þat oure lord dyede on the cros
 And þanne it dryede + so diden all the trees þat weren 36

The cave of
Adam and
Eve

Cambil dug
from the
earth

[1 fol. 31 v]

The Dry
Tree.

þanne in the world [or elles þai failed in þaire hertes and
 become holle within, of whilk per er many ȝit standin in
 diuine placez of the world] (1). And summe seyn be here
 4 propheecyes þat a lord, a Prince of the west syde of the world
 schall wynnen the lond of promyssioun þat is the holy lond
 with helpe of cristene men + he schall do syng a masse
 vndir þat drye tree + pan the tree schall wexen grene +
 8 bere bothe fruyt + leves And þorugh þat myrracle manye
 Sarazines + Iewes schulþ ben turned to cristene feyth.
 And þerfore þei don gret worshipe þereto + kepen it full
 besyly. And all be it so þat it be drye nathelis ȝit he
 12 bereth gret vertue for certeynly he þat hath a litill þere
 of vpon him it heleth him of the fallynge euyȝ, And
 his hors schalþ not ben afoundred + manye oþer vertues
 it hath, Wherefore men ¹ holden it full precyous. From
 16 Ebron men gon to Bethlem in half a day, for it is but
 .v. myle + it is full fayre weye be pleynes + wodes full
 delectable. Bethleem is a lityll cytee long + narwe +
 wel walled + in eche syde enclosed with gode dyches
 20 And it was wont to ben cleped Effrata, as holy wrytt
 seyth: ECCE AUDIUIIMUS EUM IN EFFRATA, þat is to seye:
 lo wee herde him in effrata. And toward the est ende
 of the cytee is a full fair chirche and a graciouse + it
 24 hath many toures, pynacles + corneres full stronge +
 curiously made And within þat chirche ben .xliij.
 pyleres of marble grete + faire. And betwene the cytee
 + the chirche is the feld Floridous, þat is to seyne, the
 28 feld florissched. For als moche as a faire mayden was
 blamed with wrong + sclaudred þat sche hadde don
 fornycacioun, For whiche cause sche was demed to the
 deth + to be brent in þat place, to the whiche sche was
 32 ladd. And as the fyre began to brenne aboute hire sche
 made hire preyeres to oure lord þat as wissely as sche
 was not gylty of þat synne þat he wolde helpe hire +
 make it to be knownen to al men of his mercyfull grace.
 36 And whan sche hadde þus seyd sche entred in to the

At the re-conquest of the Holy Land, that tree will wax green.

Virtues of its wood.

[p. fol. 82 a]
Bethleem.

Campus floridus.
The innocent maiden saved from fire.

(1). Omitted through homoiotel. Restored partly from Eg.

The glowing
twigs are
turned to
red rose
bushes, the
others to
white.

[¹ fol. 32 b]

Cave of the
Nativity.

Names of
the Three
Kings.

Charnel
of the
Innocents.

Shrine of St.
Jerome.

[² fol. 33 a]

Spots of
Our Lady's
milk on red
marble.

fuyr And anon was the fuyre quenched t oute. And the
brondes þat weren brennyng becomen red roseres And
the brondes þat weren not kynned nor tend becomen
white roseres full of roses. And þerse ¹ weren the first 4
Roseres t Roses bothe white t rede, þat cuere ony man
saugh. And þus was þis mayden saued be the grace of
god And þerfore is þat feld clept the feld of god florysscht,
for it was full of roses. Also besyde the queer of the 8
chirche at the right syle as men comen downward .xvj.
greces is the place where oure lord was born, þat is full
wel dyght of marble t full richely peynted with gold
syluer azure t oper coloures. And .iiij. paas besyde 12
is the crybbe of the ox t the asse. And besyde þat is
the place where the sterre fell þat ladde the .iiij. kynges
Iaspar Melchior t Balthazar, But men of Grece clepen
hem þus: Galgalath Malgalath t Saraphie, And the Iewes 16
clepen [hem] in this manere in Ebrew: APPELIUS AMERRIUS
t DAMASUS. Theise .iiij. kynges offreden to oure lord gold
ensence t myrre And þei metten to gedre þorugh myracle of
god, For þei metten to gedre in a cytee in ynde þat men 20
clepen Cassak þat is .liij. iourneyes fro Bethleem. And
þei were at Bethleem the .xiiiij. day And þat was the
.iiij. day after þat þei hadden seyn the sterre whan þei
metten in þat cytee, And þus þei were in .ix. dayes 24
fro þat cytee at Bethleem t þat was gret myracle. Also
vnder the cloystre of the chirche be .xvij. degrees at the
right syle is the charnel of the Innocentes where here
bones lyȝn And before the place where oure lord was 28
born is the tombe of seynt ²Ierome þat was a preest t a
Cardynall þat translatede the bible t the psaultere from
Ebrew in to latyn And withoute the mynstre is the
chayere þat he satt in whan he translated it. And faste 32
besyde þat chirche a .ix. fedme is a chirche of seynt
Nicholas where oure lady rested hire after sche was
lyghted of oure lord And for as meche as sche had to
meche mylk in hire pappes þat greued hire, sche mylked 36
hem on the rede stones of marble so þat the traces may

31 hit been sene in the stones al h[er] w[or]hte.⁽¹⁾ And ȝee schul^t
 vnderstonde þat al þat dwellen in Bethleem been cristene
 men And þere been faire vynes aboute the cytee + gret
 þe plentee of wyn þat the cristene men han don let make
 But the Sarazines ne tylen not no vynes ne þei
 drynken no wyn. For here bokes of here lawe þat
 Makomete betouke hem, whichie þei clepen here **ALKARON**
 8 + summe clepen it **MESAPH** + in anoþer langage it is
 cleped **HARME** And the same boke forbedeth hem to
 drinke wyn, For in þat boke Machomete cursed al þo
 þat drynken wyn + alle hem þat sellen it. For summen
 12 seye þat he slough ones an heremyte in his dronkeness
 þat he loued ful wel And þerfore he cursed wyn + hem
 þat drynken it. But his curs be turned in to his owne
 heil as holy writh seith: **ET IN VERTICEM IPSIUS INIQUITAS**
 16 **EIUS DESCENDET**, þat is for to seye: his wykkedness
 schall turne + falle in his owne heil. ¹ And also the ^[¶ fol. 33 b]
 Sarazines bryngen forth no pigges nor þei eten no swynes ^{They eat no pork.}
 flessch, for þei seye it is brother to man + it was forboden
 20 be the olde lawe + þei holde[n]⁽²⁾ hem alle acursed þat eten
 þereof. Also in the lond of Palestyn + in the lond of
 Egypt þei eten but lytill or non of flessch of veel or of
 boef but he be so oll þat he may nomore trauayle for
 24 elde, for it is forbode And for because þei hauen but
 fewe of hem, þerfore þei norissche hem for to ere here
 londes. In this cytee of Bethleem was **Dauid** the kyng ^{King David.}
 born And he hadde lx. wifes + the firste wyf highte
 28 **Michol** And also he hadde .ccc. lemmannes. And fro
 Bethleem vnto Ierusalem nys but .ij. myle And in the
 weye to Ierusalem half a myle fro Bethleem is a chirche
 where the aungel seyde to the schepperdes of the birthe
 32 of crist. And in þat weye is the tombe of **Rachele** þat
 was Iosephes moder the patriarke. And sche dyede anon
 after þat sche was delyuuered of hire sone Beniamyn +
 þere sche was buried of Iacob hire husbonde, And he

The
 Sarazines
 drunke no
 wine.

Beef and
 veal are
 scarce.

Rachel's
 tomb.

(¹) wlyte, MS.

(²) holdem C.

The star of
Bethlehem.

leet settēn .xij. grete stones on hire in tokene þat sche
had born .xij. children. In þat same weye half myle
fro Ierusalem appered the sterre to the .iij. kynges, In
þat weye also ben manye chirches of cristene men be the 4
whiche men gon towardes the cytee of Ierusalem.

Ch. XI. OF THE PILGRIMAGES IN IERUSALEM + OF
THE HOLY PLACES þERABOWTE.

Position of
Jerusalem.

[fol. 34 a]

Her names.

Syria.

Maritime
plain.Distances
from other
cities.

St. Charlton.

FTER for to speke of Ierusalem the holy cytec 3ee
schuſſ vndirstonle þat it stont full faire betwene
hilles + 1þere ben no ryueres ne welles but water cometh 8
be condyte from Ebron. And 3ee schuſſ vnderstonde þat
Ierusalem of olde tyme vnto the tyme of Melchisedech
was cleped Iebus, And after it was clept Salem vnto the
tyme of kyng Dauid þat putte theise .ij. names togidere + 12
cleped it Iehusalem And after þat kyng Salomon cleped
it Ierosolomye And after þat men cleped it Ierusalem +
so it is cleped ȝit. And aboute Ierusalem is the kyngdom
of Surrye And þere besyde is the lond of Palestyne And 16
besyde it is Ascolone And besyde þat is the lond of
Maritame. But Ierusalem is in the lond of Iudee, And
it is clept Iude for þat Iudas Machabeus was kyng of
þat contree And it marcheth Estward to the kyngdom 20
of Arabye, on the south syde to the lond of Egyp + on
the west syde to the grete see, On the north syde
toward the kyngdom of Surrye + to the see of Cypre. In
Ierusalem was wont to be a Patriark + Erchebyschoppes 24
+ Bisschoppes abouten in the contree. Abowten Ieru-
salem ben þeise cytees: Ebron at .vij. myle, Ierico at .vj.
myle, Bersabee at .vijij myle, Ascalon at .xvij. myle, Iaff at
.xvj. myle, Ramatha at .iij. myle And Bethleem at .ij. 28
myle. And a .ij. myle from Bethleem toward the south
is the chirche of seynt kariton þat was Abbot þere For

I 5, men, repeated in C.
I. 22, to, repeated in C.

whom þei maden meche doel amonges the monkes whan
 he seholde dye + ȝit þei ben in moornynge ¹ in the wise
 þat þei maden here lamentacion for him the firste tyme
 + + it is full gret pytee to beholde. This contree + lond of
 Ierusalem hath ben in many dyuerse naciounes hondes
 And often þeþor hath the contree suffred meche tribu-
 lacioun for the synne of the poeple þat duellen þere. For
 8 þat contree hath ben in the hondes of all nacyouns þat is to
 seyne of Iewes, of Chananees, Assiryenes, Perses, Medoynes,
 Maceþoynes, of Grekes, Romaynes, of Cristenemen, of
 Sarrazines, Barbaryenes, Turkes, Tartaryenes + of manye
 12 oþiere dyuerse nacyouns. For god wole not þat it be longe
 in the hondes of traytoures ne of synneres be þei cristene or
 oþere And now haue the heþiene men holden þat lond in
 here hondes .xl. ȝere + more, But þei schulþ not holde it
 16 longe ȝif god wole. And ȝee schulþ vndirstonde þat whan
 men comen to Ierusalem here first pilgrymage is to the
 chirche of the holy Sepulcre where oure lord was buried
 þat is withoute the cytee on the north syde But it is now
 20 enclosed in with the toun waþ. And þere is a full fair
 chirche all Rownd + open aboue + couered with leed
 And on the west syde is a fair tour + an high for belles
 strongly made And in the myddes of the chirche is a
 24 tabernacle as it were a lytyþ hows made with a low lityþ
 dore And þat tabernacle is made in manere of half a
 compas right curiously + richely made of gold + azure +
 oþere riche coloures full nobelyche made And ² in the
 28 right syde of þat tabernacle is the sepulcre of oure lord
 And the tabernacle is .viiij. fote long + .v. fote wyde + .xj.
 fote in heighe. And it is not longe sithe the sepulcre
 was all open þat men myghten kisse it + touche it. But
 32 for pilgrymes þat comen thider peyned hem to breke the
 ston in peces or in poudre þeþor the Sowdan hath do
 make a waþ aboute the sepulcre þat noman may towche
 it. But in the left syde of the waþ of the tabernacle is
 36 wel the heighe of a man is a gret ston to the quanþytee of
 a mannes hed þat was of the holy sepulcre + þat ston

Many nations have ruled the Holy Land.

No sinners can hold it long.

The Holy Sepulchre.

The Compass.

Why the Sepulchre was fenced in.

kissen the pilgrymes þat comen þider. In þat tabernacle
ben no wyndowes but it is all made light with lampes þat
hangen before the sepulcre. And þere is a lampe þat
hongeth before the Sepulcre þat brenneth light + on the 4
gode Fryday it goth out be himself [and on þe Pasch day
it lightez agayne by it self](¹) at þat hour þat oure lord roos
fro deth to lyue. Also with in the chirche at the right

syde besyde the queer of the chirche is the mount of 8
Caluarye where oure lord was don on the cros. And it is
a roche of white colour and a lytiȝ medled with red.

And the cros was set in a morteys in the same roche + on
þat roche dropped the woundes of oure lord whan he was 12
pyned on the cross + þat is cleped Galgathia. And men
gon vp to þat Golgathia be degrees. And in the place of

þat morteys was Adamas hed founden after Noes floode in
tokene þat the synnes of Adam scholde ben ¹bought in þat 16
same place. And vpon þat roche made Abraham sacrifice

to oure lord. And þere is an awtere. And before þat
awtier lyȝt Godefray de Boleyne + Bawlewyn + oþere

cristene kynges of Ierusalem. And þere nyȝt where oure 20
lord was crucyfied is this wrten in Greew: OTHEOS
BASILION YSMON PRASSIONAS ERGASA SOTHIAS EMESOTIS GYS.

þat is to seyne in latyn: HIC DEUS NOSTAR REX
ANTE SFICULA OPERATUS EST SALUTEM IN MEDIO TERRE. 24

þat is to seye: this god oure kyng before the worldes
hath wrought hele in mylde of the erthe. And also on
þat roche where the cros was sett is wrten within the

roche þeise wordes: CROS MYST YS BASIS TOUPISTEOS THEY 28
THESMOFY, þat is to seyne in latyn: QUOD VIDES EST
FUNDAMENTUM TOCIUS FIDEI MUNDI HUIUS, þat is to seye:

þat þou seest is ground of al the world + of this feyth.
And ȝee schulȝ vndirstonde þat whan oure lord was don 32

vpon the cros he was .xxxij. ȝer + .iiij. monethes of
elde. And the propheecye of Dauid seyth þus: QUAD-

RAGINTA ANNIS PROXIMUS FUI GENERACIONI HUIC, þat
is to seye: Fourty ȝeer was I neighebore to this kynrede, 36

The miracle
of the Light-
ing of the
lamp.

Golgotha,
blood-marks
on the white
rock.

[1 to 356]

The tombs
of the first
Crusaders.
The place
of the
Crucifixion

The age of
Our Lord;
conflicting
statements
reconciled.

And þus scholle it seeme þat the prophecyes he were not trewe, But þei ben bothe trewe, For in old tyme men maden o zeer of .x. monethes, of the whiche March was ^{Thirty-three is equal to forty.} 4 the firste + Decembre was the laste, But Cayus þat was ^{Julian calendar.} Emperour of Rome putte þeise .ij. monethes þere to : Janyuer + Feuerer + orleyned the zeer of .xij. monethes, ^[1 fol. 36 a] 1 þat is to seye .ccclxv. dayes withoute lepe zeer after the 8 propre cours of the sonne. And þerfore after countynge of .x. monethes of the zeer he dyede in the .xl. zeer, as the propheete seyde + after the zeer of .xij. monethes he was of age .xxxij. zeer + .ij. monethes. Also within the 12 mount of Caluarie on the right side is an awtere where the piler lyȝth þat oure lord Ihesu was bounden to whan he was scourged And þere besyde .iiij. fote ben .iiij. pileres of ston þat alweys droppen water + summen seyn ^{The weeping pillars.} 16 þat þei wepen for oure lordes deth. And nygli þat awtier is a place vnder erthe .xlij. degrees of depnesse where the holy croys was founden be the wytt of seynte Elyne vnder a roche where the Iewes had hilde it And þat was the 20 verray croys assayed For þei founden .ij. crosses, on of oure lord + .ij. of the .ij. thefes And seynte Elyne preued hem on a ded body þat aros from deth to lyue whan þat it was leyd on it þat oure lord dyed on. And ^{The True Cross found by St Helena;} 24 þereby in the walȝt is the place where the .iiij. nayles of oure lord weren hidd, For he had .ij. in his hondes + .ij. in his feet And of on of þeise the Emperour of Costan tynople made a bryllyȝt to his hors to here him in bataylle 28 + þorȝh vertue þerof he ouercam his enemyes And wan alȝt the lond of Asye the lesse þat is to seye Turkye, Ermonye the lesse + the more And from Surrye to Ierusalem, From Arabye to Persie, from Mesopotayme 32 to the kyngdom of Halappee, From Egypt the highe + the lowe + alȝt the oþere kyngdomes vnto ² the depe of Ethiopie + in to ynde the lesse þat panne was cristene. And þere was in þat tyme many gode holy men + holy hercynytes of 36 whom the book of fadres lyfes speketh + þei ben now in paynemes + sarazines hondes, But whan god alȝt myghty

[2 fol. 36 b]

Constantine's victory through the nails of the True Cross.

The coun-
tries lost to
Christianity
shall be
recovered.

The Com-
pass marks
the centre of
the world.

The Resur-
rection.

The steps
leading up
to Calvary.

[1 fol. 37 a]

The Indian
priests con-
secrate the
Host in the
way of the
primitive
Church.

The weak
spot in the
fortifica-
tions of
Jerusalem.

wole right als the londes weren lost þorgli synne of cristene men, so schuſſ þei ben wonnen aȝen be cristen men þorgli help of god. And in myddles of þat chirche is a compas in the whiche Ioseph of Aramatheie leyde the body 4 of oure lord whan he had taken him down of the croys þere he wassched the woundes of oure lord And þat compas seye men is the myddles of the world. And in the chirche of the sepulchre on the north syde is the place where oure 8 lord was put in prisoun, For he was in prisoun in many places. And þer is a partie of the cheyne þat he was bounden with And þere he appered first to Marie Magdalene whan he was rysen þe wende þat he had ben 12 a gardener. In the chirche of seynt Sepulcre was wont to ben Chanouns of the ordre of seynt Augustyn þadden a Priour but the Patriark was here souereyn. And with- 16 oute the dores of the chirche on the right syde as men gon vpward .xvij. greces seyde oure lord to his moder : MULIER ECCE FILIUS TUUS, þat is to seye : Womman lo thi sone, And after þat he seyde to John his disciple : ECCE MATER TUA, þat is to seyne : lo behold thi moder 20 And þeise wordes he seyde on the cros. And on þeise greces wente oure lord 1 whan he bare the cros on his schulder And vnder this grees is a chapeſſ þat 24 syngen prestes yndyenes þat is to seye prestes of ynde noghit after oure lawe but after here þat wey þei maken here sacrament of the awtier [of breed] (1) seyenge PATER NOSTER þat opere preyeres perewith, With the whiche preyeres þei seye the wordes þat the sacrament is made of 28 For þei ne knowe not the Addiciouns þat many popes han made, but þei synge with gode deuocioun. And þere nere is the place where þat oure lord rested him whan he was wery for berynge of the cros. And ȝee schuſſ vnder- 32 stonle þat before the chirche of the Sepulcre is the cytee more feble þan in ony oþere partie for the grete playn þat is betwene the chirche þe citee. And toward the Est syde withoute the walles of the cytee is the vale of 36

(1) Eg.

Iosaphath þat touchethī to the walles as þough it were
 a large dych, And abouen þat vale of Iosaphath, out of the
 cytee, is the chirche of Seynt Steuene where he was
 4 stoned to deth And þere beside is the gildene ȝate þat
 may not ben opened, be the whiche ȝate oure lord entrede
 on PALMESONDAY vpon an asse + the ȝate opened aȝenst
 him whan he wolde go vnto the temple And ȝit apperen
 8 the steppes of the asses feet in .iiij. places of the degrees
 þat ben of full harde ston. And before the chirche of
 seynt Sepulcre toward the south a .cc. paas is the gret
 hospitaȝ of seynt Iohn of the whiche the Hospitaleres
 12 hadd ¹ here foundacioun And withinne the palays of the
 sekemen of þat hospitaȝ ben .vj. + .iiij. pileres of ston And
 in the walles of the hows withoute the nombre aboueseyd
 þere ben .liij. pileres þat beren vp the hows And fro þat
 16 hospitaȝ to go toward the Est is a full fayr chirche þat
 is clept nostre Dame la graund And þan is þere another
 chirche right nyghþ þat is clept nostre Dame de latyne.
 And þere weren Marie Cleophee + Marie Magdaleyne
 20 + teren here heer whan oure lord was peyned in the
 cros.

St. Stephen's
 Church.
 The Golden
 Gate.

The marks
 of the ass's
 feet.

St. John's
 Hospital.
 [¶ fol. 37v]

Notre-Dame
 la Grande
 and Notre-
 Dame latine.

OF THE TEMPLE OF OURE LORD; OF THE ^{ch. XII.} CRUELTEE OF KYNG HEROUD; OF THE MOUNT SYON; OF PROBATICA PISCINA, AND OF NATATORIUM SYLOE.

AND fro the chirche of the Sepulcre toward the Est
 24 at .vij. paas is **TEMPLUM DOMINI**. It is right a
 xx feir hows + it is aȝ round + high + c[u]uered with leed
 + it is wel paued with white marble, But the sarazines
 wole not suffre no cristene man ne Lewes to come þerein,
 For þei seyn þat none so foule synfull men scholde not
 28 come in so holy place. But I cam in þere + in oþere
 places þere I wolde for I hadde *lettres* of the Soudan

The Temple
 of the Lord.

I was privi-
 leged to
 enter by the
 Soudan's
 Great Seal.

[1 fol. 38 a]

with his grete seal + comonly ofer men han but his signett. In the whiche *lettres* he commanded of his specyal grace to al his subgettes to lete me seen al the places + to enforme me pleynly al the mysteries of euery place + to condyte me fro cytee to cytee 3if it were nede + buxonly to resceyue me + my compayne¹ + for to obeye to al my requestes resonable 3if þei weren not gretly azen the Ryal power + dignytee of the Soudan or of his lawe. 8

Ordinary people only obtain his signet,

to which the greatest reverence is shown.

And to opere þat asken him grace, such as han serued him he ne zeueth not but his signett the whiche þei make to be born before hem hangyng on a spere. And the

folk of the contree don gret worshipe + reuerence to his 12 signett or his seal + knelen þereto as lowly as wee don to

CORPUS DOMINI And ȝit men don ful grettere reuerence to his *lettres*, For the Admyraul + al þe opere lordes þat þei ben schewed to, before or þei resceyue hem þei knelen 16 doun + þan þei take hem + putten hem on here heles + after þei kissen hem + þan þei reden hem knelynge with gret reuerence + þan þei offren hem to do al þat the berere asketh. And in this templum domini weren 20 sonptyme Chanouns Reguleres + þei hadden an Abbot to whom þei weren obedient. And in this temple was

Charlemayn whan þat the aungeul broughte him the prepuce of oure lord Ihesu crist of his Circumcisio[n] And 24 after kyng Charles leet bryngen it to Parys in to his chapeul. And after þat he leet brynge it to Peyteres + after þat to Chartres. And ȝee schul[le] vnderstonde þat this is not the temple þat Salomon made, for þat temple 28

dured not but .m. + ij. zeer, For Tytus Vaspasianes sone Emperour of Rome had leyd seige aboute Ierusalem for to discomfyte the Iewes for þei putten oure lord to

dethie, ² withouten leue of the Emperour And whan he 32 hadle wonnen the cytee he brente the temple + beet it down + al the cytee + toke the Iewes + dide hem to dethie .xj.cm. + the oþere he putte in prisoun + solde hem

[2 fol. 38 b]

Charlemagne here received the prepuce, which he brought to Paris, Poitiers and Chartres. Destruction of the Temple of Solomon.

to seruage .xxx. for o peny, for þei seyde þei boughte
 Ihesu for .xxx. penyes And he made of hem better cheep
 Whan he ȝaf .xxx. for o peny. And after þat tyme
 ¶ IULLANUS APOSTATA þat was Emperour ȝaf leue to the
 Iewes to make the temple of Ierusalem for he hated
 cristene men. And ȝit he was cristned but he forsoke
 his lawe & becam a renegate And whan the Iewes hadden
 8 made the temple com an erthequakeng & cast it down as
 god wolde & destroyed al þat þei had made. And after
 þat Adryan þat was Emperour of Rome & of the lynage
 of Troye made Ierusalem azen & the temple in the same
 12 manere as Salomon made it And he wolde not suffre no
 Iewes to dwel þere, but only cristene men, For alþough
 it were so þat he were not cristned ȝit he louedle cristene
 men more þan ony other nacioun saf his owne. This
 16 Emperour leet enclose the chirche of seynt Sepulcre &
 walle it within the cytee, þat before was withoute the
 cytee long tyme beforne And he wolde haue chaunged the
 name of Ierusalem & haue cleped it Elya But þat name
 20 lasted not longe. Also ȝee schulȝ vndirstonide þat the
 sarazines don moche reuerence to þat temple & þei seyn
 þat that place is right holy And whan þei gon ¹ in þei
 gon barefote & knelen many tymes And whanne my
 24 felowes & I seyghl þat whan wee comen in wee diden of
 oure schoon & camen in barefote & boughiten þat wee
 scholden don as moche worschipe & reuerence þereto as
 ony of the mysbeleuynge men scholde & als gret con-
 28 punctioun in herte to haue. This temple is .lxvij. cubytes
 of wydeness & als manye in lengthe And of heghite it is
 .vj. cubites And it is withynne alþ aboute made with
 pyleres of marble & in the myddel place of the temple
 32 ben many high stages of .xiiij. degrees of heghite made
 with gode pylers alþ aboute. And this place the Iewes
 callen SANCTA SINCTORUM þat is to seye holy of halewes
 And in þat place cometh noman saf only here prelate
 36 þat maketh here sacrifice And the folk stonden alþ

Thirty Jews
for a penny.
Under
Julian the
Apostate,
the Temple
was re-built
and de-
stroyed
again.

Adrian pro-
tected the
Christians,

and called
Jeronim
Ela
Capitolina.

The
Saraceus
reverence
the Temple.
[1 fol. 39 a]

Its
dimensions.

The Holy of
Holies.

aboute in diuine stages after þei ben of dignytee or of
worschipe so þat þei all may see the sacrifice. And in
þat temple ben .iiij. entrees + the ȝates ben of cypress wel
made + curiously dight And within the Est ȝate oure
lord seyde: here is Ierusalem. And in the north syde of 4

The dried-up
well.

þat temple within the ȝate þere is a welle but it renneth
noght of the whiche holy writh speketh of + scyth: VIDI
AQUAM EGREDIENTEM DE TEMPLO, þat is to seyne: I saugh
water come out of the temple. And on þat other syde of 8

Moriah or
Bethel.

the temple þere is a roche þat men clepen Moriah, but
after it was clept Bethel where the Arke of god with
relykes of Iewes weren wont to ben put. þat¹ arke
or huccle with the Relikes Tytus ledde with hym to 12

[¹ fol. 39b]

Contents of
the ark.

Rome whan he had scomfyted all the Iewes. In þat
arke weren the .x. commandementes + of Aarones ȝerde +
of Moyses ȝerde with the whiche he made the rede see
departen as it had ben a waþ on the right syde + on the 16
left syde, while þat the peple of Israel passeden the see
drye foot. And with þat ȝerde he smoot the Roche +
the water cam out of it + with þat ȝerde he dile manye
wondres. And þere in was a vessel of gold full of 20
MANNA + clothinges + honourmentes + the tabernacle of
Aaron + a [table]⁽¹⁾ square of gold with .xij. precyous stones

The box
of jasper.

And a boyst of Iasper grene with .iiij. figures + .vij.
names of oure lord + .vij. candelstykes of gold + .xij. 24
pottes of gold + .iiij. Censeris of gold + an Awtier of gold
+ .iiij. lyouns of gold vpon the whiche þei bare Cherubyn

Signs of the
Zodiac.

of gold .xij. spannes long and the Cercle of Swannes of
heuene with a tabernacle of gold + a table of syluer + 28
.ij. trompes of siluer + .vij. barly loues + all the opere
reliques þat weren before the birthe of oure lord Ihesu crist.

Jacob's
ladder.

And vpon þat roche was Iacob slepynge whan he saugh
the aungeles gon vp + doun by a laddier + he seyde: VERE 32
LOCUS ISTE SANCTUS EST + EGO IGNORABAM, þat is to seyne:
Forsythe this place is holy + I wiste it nouȝt. And

⁽¹⁾ tabernacle, C.
l. 14, þat, repeated in C.

þere an aungel helde Iacob stille + turned his name +
 cleped him Israel. And in þat same place Dauid saugh
 the AungeH þat smot the folk with a swerd + put it vp
 4 blody in the schethe. ¹ And in þat same Roche was [1 fol. 40 a]
 seynt Symeon whan he resceyued oure lord in to the
 temple. And in this roche he sette him whan the Iewes
 wolde a stoned him + a sterre cam doun + ȝaf him
 8 light. And vpon þat Roche preached oure lord often
 tyme to the peple + out þat seyd temple oure lord drof
 out the byggers + the selleres. And vpon þat roche
 oure lord sette him whan the Iewes wolde haue
 12 stoned him + the Roche cleef in two + in þat
 cleuynge was oure lord hidd And þere cam doun a sterre +
 ȝaf light + serued him with claretee. And vpon þat roche
 satt oure lady + lerned hire sawtere And þere oure lord
 16 forȝaf the womman hire synnes þat was founden in
 avowtrie And þere was oure lord circumcyled And þere
 the aungeH schewede tydynges to zcharie of the birthe of
 seynt Baptyst his sone And þere offred first Melchisedech
 20 bred + wyn to oure lord in tokene of the sacrament þat
 was to comene And þere feH David preyeng to oure lord
 + to the AungeH þat smot the peple þat he wolde haue
 mercy on him + on the peple + oure lord herde his preyere
 24 + þerfore wolde he make the temple in þat place, but oure
 lord forbade him be an AungeH. for he had don tresoun
 whan he leet sle vrie the worthi knyght for to haue
 Bersabee his wyf And þerfore aH the purueyance þat he
 28 hadde ordeyned to make the temple with he toke it
 Salomon his sone + he made it. And he preyed oure Solomon.
 lord þat aH þo þat preyeden to him in þat place with
 gode herte þat he wolde heren here preyere + graunten it
 32 hem ȝif þei asked it right ² fullyche And oure lord [2 fol. 40 b]
 graunted him And þerfore Salomon cleped þat temple the
 temple of conseil + of help of god. And withoute the
 gate of þat temple is an awtiere where Iewes weren wont
 36 to offren dowues + turtles. And betwene the temple +
 þat awtier was zcharie slayn + vpon the pynacle of þat

The rock
shelters
Our Lord.

David not
allowed to
build the
Temple.

temple was oure lord brought for to ben tempted of the enemye the feend. And on the heglite of þat pynacle the fewes setten seynt Iame þ casted hym down to the erthe þat first was bischopp of Ierusalem. And at the entree 4 of þat temple toward the west is the ȝate þat is clept PORTA SPECIOSA. And nygh besyde þat temple vpon the right syde is a chirche couered with leed þat is clept Salomones scole And fro þat temple towardles the south 8 right nygh is the temple of Salomon þat is right fair þ wel pollischt And in þat temple dueþe the knyghtes of the temple þat weren wont to be clept TEMPLERES þ þat was the fundacioun of here ordre so þat þere duelliden 12 knyghtes þ IN TEMPLO DOMINI Chanouns Reguleres.

The knights
Templars.

The bath
of Our Lord.

Church of
St Anne.
[¶ fol. 41 a]

Probatica
Piscina.

The houses
of Pilate and
Herod.

Fro þat temple to ward the Est a .vj. paas in the cornere of the cytee is the bath of oure lord And in þat bath was wont to come water fro paradys þ ȝit it droppeth. And 16 þere besyde is oure ladyes bed And faste by is the [tombe] of seynt Symeon. þ withoute the cloystre of the temple toward the north is a full faire chirche of seynte Anne oure ladyes moder And þer¹ was oure lady con- 20 ceyued And before þat chirche is a gret tree þat began to growe the same nyght. And vnder þat chirche in goenge doun be .xxij. degrees lyth Ioachym oure ladyes fader in a faire tombe of ston And þere besyde lay somtyme seynt 24 Anne his wif but seynt Helyne leet translate hire to Costantynople. And in þat chirche is a welle in manere of a cisterne þat is clept PROBATICA PISCINA þat hath .v. entreez. Into þat welle Aungeles weren wont to come 28 from heuene þ bathien hem withjune þ what man þat first bathed him after the mevyng of the water was made hool of what maner sykenes þat he hadde. And þere oure lord heled a man of the palasye þat lay .xxxvij. ȝeer 32 þ oure lord seyde to him: TOLLE GRABATUM TUUM þ AMBULA, þat is to seye: Take thi bed þ go. And þere besyde was Pilates hows And faste by is kyng Heroudes hows þat leet sle the Innocentes. This heroude was ouer 36

moche cursed & crue^H. for first he leet sle his wif þat he
 loued right well & for the passyng loue þat he hadde to
 hire whan he saugh hire ded he fe^H in a rage & oun of his
 4 wytt a gret while & sithen he cam aȝen to his wytt & after
 he leet sle his .ij. sones þat he hadde of þat wif. And after
 þat he leet sle another of his wifes & a sone þat he hadde
 with hire And after þat he let sle his owne moder & he
 8 wolde haue slain his broþer also, but he dyede sodeynly. [1 fol. 41 v]
 And after þat he dide aȝt the harm þat he cowde or
 myghte And after he fe^H in to sekness & whan he felte
 1 þat he scholde dye he sente after his suster & after aȝt
 12 the lordes of his lond & whan þei were comen he leet
 commande hem to prisoun & þan he seyde to his suster
 he wiste wel þat men of the contree wolde make no sorwe
 for his deth & perfore he made his suster swere þat sche His death.
 16 scholde lete smyte of aȝt the hedes of the lordes whan he
 were ded & þan scholde aȝt the lond make sorwe for his
 deth & eȝt nouȝt & þus he made his testament. but his
 suster fulfilled not his wiȝt For als sone as he was ded
 20 sche delyuered aȝt the lordes out of prisoun & lete hem
 gon eche lord to his owne [hous] & tolde hem aȝt the
 purpos of hire brothers ordynance & so was this cursed
 kyng neuer made sorwe fore as he supposed for to haue
 24 ben. And ȝee schul^H vnderstonde þat in þat tyme þere
 weren .ij. heroudes of gret name & loos for here crueltee.
 This heroude of which I haue spoken offe was HEROUD
 ASCOLONITE And he þat leet beheden seynt Iohⁿ the
 28 Baptist was HEROUDE ANTYP^A And he þat leet smyte of
 seynt Iames hed was HEROUDE AGRIPPA & he putte
 seynt Peter in prisoun. Also furthermore in the cytee
 is the chirche of seynt Sauyour & þere is the left Arm of
 32 Iohⁿ Grisostom & the more partye of the hed of seynt
 Steuene. And on þat oper syde in the strete toward the
 south as men gon to mount Syon is a chirche of seynt
 Iames where he was beheded. And fro þat chirche a St. Saviour's
Church.
 36 .vj. paas is the mount Syon & þere is ^{xx} a faire chirche of Mount Sion.
 oure lady where sche dwelled & þere shew dyed And þere [2 fol. 42 a]

was wont to ben an abbot of Chanouns reguleres, And
fro þens was sche born of the Apostles vnto the vale of
Iosaphath. And þere is the ston þat the Aungeſt
broughte to oure lady fro the mount of Synay + it is of 4
þat colour þat the roche is of seynt kateryne And þere
besyde is the ȝate where thorgh oure lady wente whan
sche was with childe whan sche wente to Bethleem.

Also [at] the entree of the mount syon is a chapeſt + in 8

The stone
of the
Sepulchre.

þat chapeſt is the ston gret + large with the whiche the

sepulcre was couered with whan Ioseph of Aramathe had

put oure lord þerejnne. The whiche ston the .iij. Maries

sawen turnen vpward whan þei comen to the sepulcre the 12

day of his resurrexioun And þere founden an aungeſt þat

tolde hem of oure lordes vprisynge fro deth to lyue.

And þere also is a ston in a wal besyde the ȝate of the

pyleer þat oure lord was scourged ate. And þere was 16

Annes hows þat was Bisshop of the Iewes in þat tyme

And þere was oure lord examyned in the nyght +

scourged + smyten + vyleously entreted. And in þat

same place seynt Peter forsoke oure lord thries or the cok 20

creew. And þere is a party of the table þat he made his

souper onne whan he made his maundee with his discypleſ

whan he ȝaf hem his flesch + his blode in forme of bred +

wyn. And vnder þat chapeſt .xxxij. degrees is the place 24

where oure lord wossch his discypleſ fete And ȝit is the

vessel where the water was And þere besyde þat same

vessel was seynt Steuene buryed And þere is the autier

where oure lady herde the Aungeles synge messe And 28

þere appered first oure lord to his discypleſ after his

Resurrexioun the ȝates enclosed ¹ and seyde to hem :

PAX VOBIS, þat is to seye: Pees to ȝou + on þat mount

appered crist to seynt Thomas the Apostle and bad him 32

assaye his woundes + þan beleeuued he first + seyde:

DOMINUS MEUS + DEUS MEUS, þat is to seye: my lord +

my god. In the same chirche besyde the awteer weren

House of
Annah.

all the Aposteles on Wytsday when the holy gost 36

The Table of
the Last
Supper.

The Washing
of the Feet.

[1 fol. 42 b]

Doubting
Thomas

Pentecost.

descended on hem in lykness of fuyr. And þere made oure lord his Pask with his disciples And þere slepte seynt Ioh̄n the Euangelist vpon the breest of oure lord 4 Ihesu crist þ saugh slepyng many heuenly priuytees.

St. John the Evangelist's dream.

Mount Syon is withynne the cytee þ it is a lyt̄h h̄iere þan the oþer syde of the cytee And the cytee is strongere on þat syde þan on þat other syde 8 For at the foot of the mount Syon is a faire castell þ a strong þat the soudan leet make. In the mount Syon wereþ buryed kyng Dauid þ kyng Salomon þ many other kynges Iewes of Ierusalem And þere is the place

Graves of Jewish Kings.

12 where the Iewes wolden han cast vp the body of oure lady whan the Apostles beren the body to be buryed in the vale of Iosaphath. And þere is the place where seynt Petir wepte ful̄ tenderly after þat he hadde forsaken oure lord.

16 And a stones cast fro þat chapeþ is anoþer chapeþ where oure lord was jugged, for þat tyme was þere Cayphases

Cayphas' house.

hows. From þat chapeþ to go toward the est at .vij. paas is a depe cave vnder the roche þat is clept the Galilee 20 of (1) oure lord where seynt Peter hidde him whan he had forsaken oure lord. Item betwene the mount syon þ the temple Salomon is the place where oure lord reyzed the mayden in hire faderes hows. Under the mount Syon

24 toward the vale of Iosaphath is a welle þat is clept NATATORIUM SILOE þ þere was oure lord wasshen after his bapteme And þere made 1 oure lord the blynde man to see And þere was yburied ysaye the prophete. Also

Pool of Siloam.
[1 fol. 43 a]

28 streght from Natatorie Syloe is an ymage of ston þ of olde auncyen werk þat Absalon leet make And be cause þere of men clepen it the hond of Absalon. And faste by is ȝit the tree of Eldre þat Iudas henge him self vpon

Where Judas hanged himself.

32 for dispeyr þat he hadde whan he solde and betrayed oure lord. And þere besyde was the synagoge where the bysschoppes of Iewes þ the sarrazins camen togidere and helden here conseil̄ And þere caste Iudas the .xxx. pens 36 before hem and seyde þat he hadde synned betrayenge

The Synagogue.

(1) of, repeated, C.

oure lord. And þere nygħi was the hows of the Apostles
 Philipp & Iacob Alphe. And on þat oþer syde of mount
 Syon toward the south besynde the vale a stones east is
 Acheldamachī þat is to seye the feld of blood þat was 4
 bought for the .xxx. pens þat oure lord was sold fore
 And in þat feld ben manye tombes of cristene men for
 þere ben manye pilgrymes grauen. And þere ben manye
 oratories as chapeł & hermytages where heremytes weren 8
 wont to dueħ. And toward the est an .c. pas is the
 charnelli of the hospitał of seynt Ioñi where men weren
 wont to putte the bones of dede men. Also fro Ierusalem
 toward the west is a fair chirche where the tree of the 12
 cros grew. And .ij. myle fro þens is a faire chirche
 where oure lady mette with Elizabeth whan þei weren
 bothe with childe & seynt Ioñi stered in his modres
 wombe & made reuerence to his creatour þat he saugh 16
 not. And vnder the awtier of þat chirche is the place
 where seynt Ioñi was born. And fro þat chirche is a
 myle to the castell of Emaux. And þere also oure lord
 schewed him to .ij. of his disciples after his resurrection. 20
 Also on þat oþer syde .cc. pas fro Ierusalem is a chirche
 where was wont to ¹ be the caue of the lyoun. And vnder
 þat chirche at .xxx. degrees of depness weren entered .xij
² m. martires in the tyme of kyng Cosdroe, þat the lyoun 24
 mette with in a nygħi be the wille of god. Also fro
 Ierusalem .ij. myle is the mountjoye a fuħ fair place & a
 delicous and þere lyth Samuel the prop̄hete in a fair
 tombe. And men clepen it mountjoye for it zeuethi 28
 ioye to pilgrymes hertes because þat þere men seen first
 Ierusalem. Also betwene Ierusalem & the mount of
 Olyuete is the vale of Iosaphathī vnder the walles of the
 cytee as I haue seyl before. And in the myddes of þat 32
 vale is a lytlietu ryuere þat men clepen TORRENS CEDRON.
 And abouen it ouerthwart lay a tre þat the cros was made
 offe þat men zeden ouer onne. And faste by it is a lityħ
 pytt in the erthe where the foot of the pileer is zit 36

Church of
the
Magnificat.

Castle of
Emmaus.

The Lion's
Cave.

[1 fol 43 b]

Mountjoy.

Tomb of
Samuel.

Vale of Je-
hoshaphat.

The brook
Kidron.

entered And þere was oure lord first scourged, for he was scourged & vileyusly entreted in many places. Also in the myddel place of the vale of Iosaphath is the 4 chirche of oure lady & it is of .xlviij. degrees vnder the erthe vnto the sepulchre of oure lady; And oure lady was of age whan sche dyed .lxxij. yere And beside the sepulcre of oure lady is an awtier where oure lord forȝaf seynt 8 Peter aȝ his synnes & fro thens toward the west vnder an awtere is a welle þat cometh out of the floȝe of parady. And wyteth wel þat þat chirche is full lowe in the erthe & sum is aȝ withynne the erthe, But I suppose wel þat it 12 was not so founded, But for because þat Ierusalem hath often tyme ben destroyed & the walles abated & beten doun & tombled into the vale And þat þei han ben so filled aȝen & the ground enhauanced, & for þat skyȝ is the 16 chirche so lowe within the erthe & natheles men seyn þere comonly þat the erthe hath so ben clouen ¹ syt̄h the ^[1 fol. 44 a] tyme þat oure lady was þere buryed, And ȝit men seyn þere þat it wexeth & groweth euery day withouten dowte 20 In þat chirche were wont to ben monkes blake þat hadden hire abbot. And besyde þat chirche is a chapeȝ besyde the Roche þat hight Gethsemany & þere was oure lord kyssed of Iudas. And þere was he taken of the 24 Iewes And pere laft oure lord his disciples whan he wente to preye before his passiouȝ whan he preyed & seyde: PATER SI FIERI POTEST TRANSEAT A ME CALIX ISTE, þat is to seye: Fader ȝif it may be do lete this chalys go fro 28 me, And whan he cam aȝen to his disciples he fond hem slepynge. And in the Roche withynne the chapeȝ ȝit apperen the fyngres of oure lordes hond whan he putte hem in the roche whan the Iewes wolden haue taken him. 32 And fro thens a stones cast toward the south is another chapeȝ where oure lord swette droppes of blood. And þere right nyȝt is the tombe of kyng Iosaphath of whom the vale bereth the name. This Iosaphath was kyng of 36 þat contree & was conuerted by an heremyte þat was a worthi man & dide moche gode. And fro þens a bowe

Sepulchre
of Our Lady.How the
church has
sunk into
the earth

Gethsemane.

King Je-
hoshaphat.

The Mount
of Olives.

drawght toward the south is the chirche where seynt Iames t Zacharie the propheete weren buryed. And aboue þat vale is the mount of Olyuete And it is cleped so for the plente of Olyues þat growen þere þat mount is 4 more high þan the cytee of Ierusalem is And þerfore may men vpon þat mount see manye of the stretes of the cytee And betwene þat mount t the cytee is not but the vale of Iosaphath þat is not ful large t fro þat mount steigh 8 oure lord Ihesu crist to heuene vpon Ascenciou[n] day And ȝit þere scheweth[þ] the schapp[þ] of his left foot in the ston, And þere is a chirche where was wont to ¹ be

An Abbot t Chanonus reguleres. And a lytyll thens 12 .xxvij. pas is a chape[þ] t þerein is the ston on the whiche oure lord sat whan he prechede the .vij. blesynges t seyde þus: BEATI PAUPERES SPIRITU. And þere he taughte his disciples the PATER NOSTER And wrot it with his 16 fynger in a ston. And þere nygth[þ] is a chirche of seynte Marie Egipcyane t þere sche lyth[þ] in a tombe. And fro þens toward the Est a .iiij. bowe schote is Bethfagee to the whiche oure lord sente seynt Peter t seynt Iames for to 20 seche the Asse vpon Palme sonday t rode vpon þat asse to Ierusalem. And in comyng doun fro the mount of

Bethphage.

Bethany, St. Julian. 24 And þere dwelte Symon leprous t þere herberwed oure lord t after he was baptizid of the apostles t was clept Iulian t was made bisschopp[þ], And this is the same Iulyan þat men clepe to for gode herbergage, for oure lord herberwed with him in his hows. And in þat hous oure 28 lord forȝaf Marie Magdaleyne hire synnes, þere sche wissch[þ] his feet with hire teres t wyped hem with hire heer And þere serued seynt Martha oure lord; þere oure lord reysed lazarus fro deth to lyue þat was del .iiij. dayes t stank þat was brother to Marie Magdaleyne t to Martha; And þere duelte also Marie Cleophe. þat caste[þ] is wel a myle long fro Ierusalem. Also in comyng doun fro the mount of Olyuete is the place where oure lord wepte vpon Ierusalem. And þere besyde is the place where oure lady appe-

The raising
of Lazarus.

32 36

red to seynt Thomas the Apostle after hire Assumpcion
 + þaf him hire gyrdyH. And right nygh is the ston where oure lord often tyme sat vpon whan he prechede And
 + vpon þat same he schall syt at the day of doom right as him self seyde. Also after the mount of Olyuete is the mount of Galilee, þere assemblleden the Apostles whan Marie Magdalene cam + tolde hem of cristes vprisynge [1 fol. 45 a]

8 And þere betwene the mount Olyuete + the mount Galilee is a chirche where the angel seyde to oure lady of hire deth. Also fro Bethanye to Ierico [er fyue myle. Ierico]⁽¹⁾ was somtyme a lityH cytee but it is now aH destroyed + now

12 is þere but a lityH village. þat citee tok Iosue be myracle of god + commandement of the Angel + destroyed it + cursed it + aH hem þat bygged it aȝen. Of þat citee was zacheus the dwarf þat climb vp into the sycomour tre for to see oure

16 lord because he was so litif, he myglite not seen him for the peple. And of þat cytee was Raab the comoun woman þat ascaped allone with hem of hire lynage + sche often tyme refreshched + fed the messageres of Israel

20 + kepte hem from many grete periles of deth + þerfore sche hadde gode reward as holy writh scyth: *QUI ACCIPIT PROPHEtam IN NOMINE MEO MERCEDEM PROPHEte ACCIPIET,* þat is to seye: he þat taketh a prophete in my name, he

24 schall take mede of the prophete. And so hadle sche, For sche prophecyed to the messageres seyenge: *NOUR QUOD DOMINUS TRADET VOBIS TERRAM HANC,* þat is to seye: I wot wel þat oure lord schal betake ȝou this lond, And so he

28 dide And after Salomon Naasones sone wedded hire + fro þat tyme was sche a worthi woman + serued god wel. Also fro Bctanye gon men to flom Iordan by a mountayne + þorgh desert + it is nygh a day iorneye fro

32 Bethanye toward the est to a gret hil where oure lord fasted .xl. dayes. Vpon þat hil the enemy of hel bare oure lord + tempted him + seyde: *DIC VT LAPIDES ISTI PANES FIENT,* þat is to seye: sey þat theise stones be made loues.

36 In þat place vpon the hil was wont to ben a faire chirche,

Our Lady's
girdle.

[1 fol. 45 a]

Jericho,
Joshua.Zacchaeus
in the
sycomore.Rahab and
the spies.The Tempta-
tion of Our
Lord.

(1) Missing in C.

The Georgians.
¶ fol. 45 b]

The blind man cured.

but it is all destroyed so þat þere is now but an hermytage
þat a maner of cristene men holden þat ben cleped Georg-
gyenes for seynt George conuerted hem. Vpon 1þat hiȝt
duelte Abraham a gret while + perfore men clepen it 4
Abrahames gardyn And betwene the hiȝt + this gardyn
renneth a lityȝt broke of water þat was wont to ben
bytter, but be the blesyng of helisee the prophete it
becam swete + gode to drynke. And at the foot of this 8
hiȝt toward the playn is a grete welle þat entreth into
flom Iordan. Fro þat hiȝt to Ierico þat I spak of before
is but a myle in goyng toward flom Iordan. Also as men
gon to Ierico sat the blynde man cryenge : IHSU FILI 12
D. M. D. MISERERE MEI, þat is to seye : Ihesu daulies sone
haue mercy on me, + anon he hadde his sight. Also iij.
myle fro Ierico is flom Iordan + an half myle more nyȝt
is A faire chirche of seynt Iohn the Baptist, where he 16
baptised oure lord And þere besyde is the hous of Ieremye
the prophete.

Ch. XIII. OF THE DEDE SEE, AND OF THE FLOM
JORDAN; OF THE HED OF SEYNT JOHN THE
BAPTIST, + OF THE VSAGES OF THE
SAMARITANES.

The Dead Sea.

Engeddi.

Balaam the
priest, son
of Beor or
Bosor.

Zoar.

AND fro Jerico a .iij. myle is the dede see; Aboute
þat see groweth moche Alom + of Alkatran. 20
Betwene Jerico + þat see is the lond of Dengadde + þere
was wont to growe the bawme, But men make drawe the
braunches þereof + beren hem to ben graffed at Babyloyne,
And ȝit men clepen hem vynes of Gaddy. At a cost of þat 24
see as men gon from Arabe is the mount of the Moabytes
where þere is a cave þat men clepen karua. Vpon þat
hiȝt ladde Balak the sone of Booz Balaam the prest for to
curse the peple of Israel. þat dede see departeth the 28
lond of [Iudee]⁽¹⁾ + of Arabye and þat see lasteth from
Soara vnto Arabye. The water of þat see is fulþ bytter

⁽¹⁾ ynde, MS.

+ salt And ȝiff the erthe were made moyst + weet with
 þat water it wolde neuere here fruyt. And the erthe
 + the lond chaungeþ often his colour And it casteth +
 4 out of the water a thing þat men clepen Aspalt Also gret Asphalt.
 peces as the gretness of an hors ¹ euery day + on alþ sydes. [¹ fol. 46a]
 And fro Ierusalem to þat see is .CC. furlonges; þat see is
 in lengþe fyue hundred and foure skore furlonges And
 8 in brede an hundred and fifty furlonges And it is clept
 the dede see for it renneth nouȝt, but is euere vnmeu-
 able. And nouȝter man ne best ne nothing þat bereth
 lif in him ne may not dyen in þat see And þat hath ben
 12 preued many tymes be men þat han disserued to ben dede
 þat han ben cast þerjne + left þerjne .ij. dayes or .iiij.
 + þei ne myȝte neuer dye þerjune for it resceyueth no
 thing withjme him that bereth lif. And noman may
 16 drynken of the water for bytternesse, And ȝif a man caste
 jren þerein it wole flete abouen, And ȝif men caste a fedre
 þerein it wole synke to the botme. And þeise ben
 things aȝenst kynde. And also the cytees þere weren
 20 lost because of synne [aȝenst kynde] And þere besyden
 growen trees þat beren fulþ faire apples + faire of colour
 to beholde but whoso breketh hem or cutteth hem in two
 he schal fynde within hem coles + cyndres jn tokene þat
 24 be wratthe of god the cytees + the lond weren brente
 + sonken in to helle. Sunnen clepen þat see the lake
 dalfetidee, summe the flom of duelees + summe the flom
 þat is euer stynkyng [for þe water þeroff es stynkand].⁽¹⁾
 28 And in to þat see sonken the .v. cytees be wratthe of god
 þat is to seyne Sodom Gomorre Aldama Seboym + Segor
 for the abhomynable synne of sodomye þat regned in
 hem. But Segor be the preyere of lotþ was sauued + kept
 32 a gret while For it was sett vpon an hilþ And ȝit scheweth
 þerof sum party aboue the water + men may see the
 walles whan it is fayr weder + cleer. In þat cytee lotþ
 dwelte a lytþ while + þere was he made dronken of his

Why called
the Dead
Sea.

Nothing can
die in it.

Iron floats
and feathers
sink in it.

Those are
things
against
nature.

Apples of
Sodom.

The five
doomed
cities.

doughtires + lay with hem + engendred of hem Moab
 + Amon And the cause whi his doughtires made him
 [2 fol. 46 b] dronken + for to ly by hem was this: because þei ¹sawgh
 no man aboute hem but only here fader And þerfore þei 4
 trowed þat god had destroyed all the world as he hadde
 don the cytees, as he had don before be Noeis flood,
 + þerfore þei wolle ly with here fader for to haue issue +
 for to replenysshe the world azen with peple to restore 8
 the world azen be hem, for þei trowed þat þer had ben no
 mo men in all the world. And zif here fader had not ben
 dronken he hadde not ylewe with hem. And the hiȝ
 abouen SEGOR men cleped it þanne EDOM And after men 12
 cleped it SEYR And after ydumea. Also at the right syde
 of þat dede see dwelleth zit the wif of loth in lykness of
 a salt ston for þat schee loked behynde hire whan the
 cytees sonken in to helle. This loth was Araāmes sone 16
 þat was brother to Abrāham, And Sarra Abrahames wif +
 Melcha Nachors wif weren sustren to the seyd loth.
 And the same sarra was of elde .iiij. zeer and .x. whan
 ysaac hire sone was gotten on hire, And Abraham hadde 20
 another sone ysmael þat he gat vpon Agar his chambrec
 whan he was but .xiiij. zeer of elde. And whan ysaac
 his sone was .vij. dayes old Abraham his fader leet him
 ben circumcyded And ysmael with him þat was .xiiij. 24
 zeer old, wherfore the Iewes þat comen of ysaacces lyne
 ben circumcyded the .vij. day And the sarrazines þat
 comen of ysmaelis lyne ben circumcyded whan þei ben
 .xiiij. zeer of age. And zee schuh vndirstonde þat within 28
 the dede see rench the flom Iordan + þere it dyeth, for
 it renneth no furþermore And þat is to a place þat is a
 myle fro the chirche of seynt Ioȝn the Baptist toward
 the west, a lyȝt benethe the place where þat cristene 32
 men batthen hem comounly. And a myle from flom
 Jordan is the ryuere of laboch, the whiche Iacob passed
 ouer whan he cam fro Mesopotayme. This flom Iordan
 [2 fol. 47 a] is no ²gret ryuere but it is plentefous of gode fischē And 36
 it cometh out of the hiȝ of lyban be .ij. welles þat ben

Age of cir-
cumcision
among Jews
and Muham-
madans.

The mouth
of Jordan.

Jabbok.

cleped Ior and Dan, and of þo .ij. welles hath it the name And it passeth be a lake þat is clept Maron and Meom. after it passeth by the see of Tyberye þ passeth vnder the 4 hilles of GELDOE. And þere is a ful faire vale bothe on þat o syle þ on þat other of the same ryuere. And ⁽¹⁾ gon the hilles of lyban aþ in lengþe vnto the desert of Pharan And þo hilles departen the kyngdom of surrye 8 and the contree of PHENESIE And vpon þo hilles growen trees of Cedre þat ben fulþ hyc þ bei boren longe apples þ als grete as a mannes heued. And also this flom Iordan departeþ the lond of Galilee þ the lond of YDUMYE þ the 12 lond of BETRON. And þat renneth vnder erthe a gret weye vnto a fayre playn þ a gret þat is clept MELDAN in SARMOYZ þat is to seye feyre or markett in here langage be cause þat þere is often feres in þat playn; And 16 þere becometh the water gret þ large. In þat playn is the tombe of Iob And in þat flom Iordan aboueseyd was oure lord baptizyd of seynt Iohn And the voys of god the fader was herd seyenge: *HIC EST FILIUS MEUS DILECTUS* 20 þ *ETERI.* þat is to seye: this is my beloved sone, in the which I am wel plesed, horeth hym. And the holy gost alyghte vpon him in lykness of a coluer And so at his baptizyng was aþ the hool trnytee. And þorugh þat 24 flom passeden the children of Israel aþ drye feet And þei putten stones þere in the myddel place in tokene of the myracle þat the water withdrawgh him so. Also in þat flom Iordan NAAMAN of Syrie bathed him þat was fulþ 28 riche but he was mescþ þere anon he toke his hele. Abouten the flom Iordan ben manye chirches where þat manye cristene men dwelleden And nygl þerto is the cytee of HAYLLA þat Iosue assayled þ toke. ¹ Also beþonde 32 the flom lordan is the vale of Mambre þat is a fulþ fair vale. Also [from] ⁽²⁾ the hiȝ þat I spak of before where oure lord fasted .xl. dayes, a .ij. myle long [towards] ⁽³⁾ Galilee is a fair hiȝ þ an high [where] ⁽⁴⁾ the enemy the 36 fend bare oure lord the thridde tyme to tempte him þ

Lebanon
divides Syria
from
Phoenicia.

The course
of Jordan

The Baptism
of Christ.

The river
crossed dry-
foot.

Naaman's
cure.

AI.
[¹ fol. 47 b]

Temptation
of Our Lord.

(1) men, in C.

(2) vpon, C.

(3) from, C.

(4) when, C.

schewede him al the regions of the world + seyde: HEC
 OMNIA TIBI DABO SI CADENS ADORAUERIS ME, þat is to
 seyne: Al this schall I ȝeue þe ȝif þou falle + worshipe
 me. Also fro the dede see to gon estward out of the 4
 marches of the holy lond þat is clept the lond of promys-
 sioun is a strong castell and a fair in an hilȝt þat is clept
 CARAK EN SARMOYZ, þat is to seyne Ryally. þat castell
 let make kyng Baldwin þat was kyng of France whan he 8
 had conquered þat lond + putte it into cristene mennes
 hondes for to kepe the contree; And for þat cause was it
 clept the Mownt riaȝt. And vnder it þere is a town þat
 hight SOBACH And þere al abowte dwellen cristene men 12
 vnder trybute. Fro þens gon men to NAZARETH of the
 whiche oure lord bereth the surname, And fro þens þere
 is .iiij. iourneyes to Ierusalem + men gon be the prouynce
 of GALYLEE, be RAMATHA, be Sothyn + be the high hilȝt 16
 of EFFRAIM, where Elchana + ANNE the moder of Samuell
 the prophete dwelleden. þere was born this proprieete
 And after his deth he was buryed at mountjoye as I haue
 seyd ȝou before. And þan gon men to Sylo where the 20
 Arke of god with the reliques weren kept longe tyme
 vnder Ely the prophete; þere made the peple of Ebron
 sacrifice to oure lord + þei ȝolden vp here avowes And
 þere spak god first to SAMUEL and schewed him the 24
 mutacioun of ordre of presthole + the misterie of the
 sacrament And right nyȝt on the left syde ¹is GABAON
 + RAMA + BENIAMYN of the whiche holy writh speketh
 offe. And after men gon to Sychem sumtyme clept 28
 Sychar + þat is in the prouynce of Samaritans + þere is a
 ful fair vale + a fructhouse + þere is a fair cytec + a gode
 þat men clepen Neople. And from þens is a iorneye to
 Ierusalem And þere is the welle where oure lord spak to 32
 the womman of Samaritan And þer was wont to ben a
 chirche but it is beten down. Besyde þat welle kyng
 Roboas let make .iiij. CALUEREN of gold + made hem to ben
 worshipt + put þat on at Dan + þat oþer at BETEYL. 36
 And a myle from SYCHAR is the cytec of Deluze And in

Krak, or
Montroyal.

Samuel's
birthplace
in Mount
Ephraim.

Shiloh.

[¹ fol. 48 a]

Sichem, or
Nablus.

Luz.

þat cytee dwelte ABRAHAM a certeyn tyme. SYCHEM is a
 .x. myle fro Ierusalem þt is clept Neople, þat is for to
 seyne the newe cytee. And nygh besyde is the tombe of
 4 Ioseph the sone of Iacob þat gouerned Egypt, For the
 Lewes baren his bones from Egypt þt buryed hem þere,
 And þider gon the Lewes often tyme in pilgrimage with
 gret deuocioun. In þat cytee was Dyne Iacobes doughter
 8 rauysscht for whom hire breþheren slowen many persones
 þt diden many harmes to the cytee. And þere besyde is
 the hilf of GARASOUN where the Samaritanes maken here
 sacrifice; In þat hilf wolde Abraham haue sacrificed his
 12 sone ysaac. And þere besyde is the vale of DOTAYM þt
 þere is the cisterne where Ioseph was cast in of his
 breþheren which þei solden þt þat is a .ij. myle fro SYCHAR.
 From þens gon men to SAMARYE þat men clepen now
 16 SEBAST And þat is the chief cytee of þat contree And it
 sytt betwene the hilf of AYGUES as Ierusalem doth. In
 that cytee was the sittynges of the .xii. tribes of Israel
 but the cytee is not now so gret as it was wont to be.
 20 þere was ¹buried seynt IOHN THE BAPTIST betwene .ij.
 prophetes; helyseus and ABDYAN, but he was beheded in
 the castell of Macharyme besyde the deale see And after
 he was translated of his disciples þt buryed at SAMARIE
 24 And þere let IULIANUS APOSTATA dyggen him vp þt let
 brennen his bones, for he was þat tyme Emperour, þt let
 wyndwe the askes in the wynd; But the fynger þat
 schewel oure lord seyunge: ECCE AGNUS DEI, þat is to
 28 seyne: lo the lomb of god, þat nolde neuere brenne but
 is aþ hol, þat fynger leet seynte Tecle the holy virgyne
 be born in to the hilf of Sebast þere maken men gret
 feste. In þat place was wont to ben a fair chirche þt
 32 manye opere þere weren but þei ben aþ beten doun. þere
 was wont to ben the heed of seynt IOHN BAPTIST enclosed
 in the wal, but the Emperour THEODOSIE let drawe it
 out þt fond it wrapped in a litil cloth aþ blody And
 36 so he leet it to be born to COSTANTYNOBLE, And
 zit at Costantynoble is the hynder partye of the heed.

The Tomb
of Joseph.

Mount
Gerizim.

Dothan.

Samaria, or
Sebaste.

The burial
of St. John
the Baptist.
[¹ fol. 48 b]

St. John's
finger.

St. John's
head partly
in Con-
stantinople,
partly in
Rome.

Julian the
Apostate
had it
burned.

The charger
is at Genoa.

Which St.
John's head
is at
Amiens?

[1 fol. 49 v.]

Well of Job.

The
Samaritan
sect.

Their creed
and sacred
books.

Their
clothing.

And the forpartie of the heed til vnder the chyn is at Rome in the chirche of seynt SILUESTRE, where ben Nonnes of an hundred ordres \pm it is zit all broly as þough it were half brent, For the Emperour IULIANUS ⁴ aboueseyd of his cursedness \pm malice let brennen þat partie with the oþer bones \pm zit it scheweth. And this thing hath ben preued boþie be Popes \pm by Emperours. And the jowes beneth þat holden to the chyn \pm a partie ⁸ of the assches \pm the platere þat the hed was leyd in whan it was smyten of is at GENE, And the Geneweyes maken of it gret feste, And so don the Sarazynes also. And summen seyn þat the heed of seynt Ioñ is at AMYAS in ¹² Picardye And oþer men seyn þat it is the heed of seynt Ioñ the hysschop: I wot nere, but god knoweth. ¹ But in what wyse þat men worschiperen it the blessed seynt Ioñ holt him apayd. Fro this cytee of SEBAST vnto ¹⁶ IERUSALEM is .xij. myle And betwene the hilles of þat contree þere is a welle þat .iiij. sithes in the zeer chaungeth his colour, somtyme grene somtyme reed somtyme cleer \pm somtyme trouble, And men clepen þat welle ²⁰ Ios And the folk of þat contree þat men clepen SAMARITANES weren conuerted \pm baptized by the Apostles, but þei holden not wel here doctryne, And all weys þei holden lawes by hem self, varyenge from cristene men, ²⁴ from Sarazines, Iewes \pm paynemes. \pm the samaritanes leeuen wel in o god And þei seyn wel þat þer is but only o god þat all formed \pm all schal deme And þei holden the bible after the *lettre* And þei vsen the psawtere ²⁸ as the Iewes don And þei seyn þat þei ben the right sones of god, And among all oþer folk þei seyn þat þei ben best beloued of god, And þat to hem belongeth the heritage þat god behighte to hise beloued children. And ³² þei han also dyuerse clothinge \pm schapp to loken on þan oþer folk han, for þei wrappen here hedes in red lynnene cloth, in difference from oþere. And the Sarazines wrappen here hedes in white lynnene cloth, And the ³⁶

cristene men þat duellen in the contree wrappen hem in
 blew of ynde, And the Jewes in ȝelow cloth. In þat
 contree dwellen manye of the Jewes payenge trybute as
 þe cristene men don. And ȝif ȝee wil knowe the lettres þat the The Hebrew
alphabet.
 Jewes vsen þei ben suche. And the names ben As þei
 clepen hem writen abouen in manere of here . A . B . C .

[Another alphabet.]

OF THE PROUINCE OF GALILEE + WHERE Ch. XIV.
[fol. 49 b]
 ANTECRIST SCHALL BEN BORN; OF NAZA-
 RETH; OF THE AGE OF OURE LADY; OF
 THE DAY OF DOOM, + OF THE CUSTOMES OF
 IACOBITES, SURRYENES + OF THE VSAGES
 OF GEORGYENES.

8 **F**ROM this contree of the samaritans þat I haue
 spoken of before gon men to the playnes of
 GALILEE And men leuen the hilles on þat o partye. Gahlee.
 And GALILEE is on of the prouynces of the holy lond,
 And in þat prouynce is the cytee of NAYM + CAPHARNAUM
 12 + CHOROSAYM and BETHSAYDA. In this BETHSAYDA was
 seynt Peter + saint Andrew born And þens a .iiij. myle
 is CHOROSAYM + .v. myle fro CHOROSAYM is the cytee of Chorazin.
 CEDAR whereof the psauter spoketh: ET HABITAVI CUM
 16 HABITANTIBUS CEDAR, þat is for to seye: And I haue
 dwelled with the dwellynge men in Cedar. In CHORO-
 SAYM schall ANTECRIST be born, as summen seyn, And
 oþer men seyn he schall be born in Babyloyne. For the
 20 proprieþe seyth: DE BABILONIA COLUBER EXIET, QUI
 TOTUM MUNDUM DEUORABIT, þat is to seyne: Out of
 Babiloyne schal come a worm þat schal deuouren all the
 world. This ANTECRIST schall be norysscht in BETH-
 24 SAYDA + he schall regnen in CAPHARNAUM And þerfore
 seyth holy writh: VE TIBI CHOROSAYM, VE TIBI BETH-
 SAYDA, VE TIBI CAPHARNAUM! þat is to seye: Wo be

The birth-
place of
Antichrist.

to þe CHOROSAYM, Wo to þe BETHSAYDA, Wo to þe CAPHARNAUM! And aþ theise townes ben in the lond of GALILEE And also the CANE of GALILEE is .iiiij. myle fro NAZARETH. Of þat cytee was SYMON CHANANEUS

[1 fol. 50 a] t his wif Canee of the which the holy Euangelist speketh offe. ¹ þere dide oure lord the firste myracle at the weddynge of Architrielyn whan he turned water in to wyn. And in the ende of Galilee at the hilles was

8

the Arke of god taken t on þat oþer syde is the mownt hendor or hermon And þere aboute goþ the broke of Torrens Cison þat somtyme was clept the broke Radumu. And þere besyde Barach þat was Abymelech

12 sone with sone of Dellbore the prophetisse ouercam the oost of ydumea whan Cysara the kyng was slain of Gebell the wif of Aber t chaced bezonde the flom Iordan be strengthe of swerl, zeb and zebee t Salmana t þere

16

he slowgh hem. Also a .v. myle fro Naym is the cytee of Iezrael, þat somtyme was clept zarym, of the whiche cytee Ixabel the cursed queen was lady t queen þat toke awey the vyne of Nabaoth be hire strengthe. 20

Faste by þat cytee is the feld MAGEDE in the whiche the kyng Ioras was slain of the kyng of Samarie And after was translated t buried in the mount Syon. And

a myle fro Iezrael ben the hilles of Gelboe, where Saul

24

t Ionathas þat weren so faire dyeden, wherfore David cursed hem as holy writh seyth: MONTES GELBOE NEC

ROS NEC PLUUIA t CETERI, þat is to seye: 3ee hilles of gelboe nouþer dew ne reyn com vpon þou. And a myle

28

fro the hilles of Gelboe toward the est is the cytee of Cytople þat was clept before Betsayn And vpon the walles of þat cytee was the hed of Saul honged.

Afte gon men be the hiþ besyde the pleynes of Galilee vinto Nazareth where was wont to ben a gret cytee and a fair, but now þere is not but a lytill village t houses a brood here t þere. And it is not walled t it sytt in a litil valeye t þere ben hilles aþ aboute. þere was

36

Cana of
Galilee.[1 fol. 50 a]
Architri-
clinus =
ruler of the
feast.Endor,
Kishon.

Deborah.

Queen
Jezabel.The hilles of
Gelboe
cursed by
David after
Saul's
defeat.Bethshan, or
Sythopolis.

Nazareth.

1 oure lady born, but sche was gotten at Ierusalem. And
 because þat oure la[d]y was born at Nazareth þerfore bare
 oure lord his surname of þat town. þere toke Ioseph
 4 oure lady to wyf whan sche was .xiiij. ȝeere of age And [1 fol. 50 b]
 þere Gabrieþ grette oure lady seyenge: Aue gracia plena
 dominus tecum, þat is to seyne: Heyl full of grace oure
 lord is with þe. And this salutacioun was don in a
 8 place of a gret awteer of a faire chirche þat was wont to
 be somtyme, but it is now aþ downe. t men han made
 a lityþ resceyt besyde a pylere of þat chirche for to
 resceyue the ofþrynges of pilgrymes And the sarrazines
 12 kepen þat place full derely for the profyte þat þei han
 þereoffe And þei ben full wykked sarrazines t crueþ t
 more dispitous þan in ony oþer place t han destroyed
 aþ the chirches. þere nygþ is Gabrieles welle where
 16 oure lord was wont to bathe him whan he was ȝong
 And fro þat welle bare he water oftentyme to his moder
 And in þat welle sche wosschli oftentyme the clowtes
 of hire sone Ihesu crist, And fro Ierusalem vnto thider
 20 is .iiij. iourneyes. At Nazarethli was oure lord norisschþ,
 Nazarethli is als meche to seye as flour of the gardyn And
 be gode skyþ may it ben clept flour, for þere was
 norisschþ the flour of lyf, þat was crist Ihesu. And
 24 .ij. myle fro Nazarethli is þe cytee of Sephor be the weye
 þat goþ fro Nazarethli to Acon. And an half myle fro
 Nazarethli is the lepe of oure [lord]⁽¹⁾, for the Iewes ladden
 [him]⁽²⁾ vpon an highþ roche for to make [him]⁽³⁾ lepe
 28 doun t haue slayn [him]⁽³⁾ but Ihesu passed amonges hem
 t lepte vpon another roche t ȝit ben the steppes of his
 feet sene in the roche where he allyghte. And þerfore
 seyn summen whan þei dreden hem of theses in ony
 32 weye or of ene²myes: IHESUS AUTEM TRANSIENS PER
 MEDIUM ILLORUM IBAT, þat is to seyne: Ihesus forsoþe
 passyng be the myddes of hem he wente, In tokene t
 mynde þat oure lord passed þorȝhout the Iewes crueltee
 36 t scaped safly fro hem, so surely mowe men passen the

The Ave
Maria.The wicked
Saracens.The well in
which the
Infant
Christ
bathed.The Flower
of the
Garden.The leap of
Our Lord.A charm
against
robbers.

[2 fol. 51 a]

(1) lady, C.

(2) hire, C.

(3) hire, C.

perile of thefes. And þan sey men .ij. vers of the psauter .iiij. sithes: *IRRUMAT SUPER EOS FORMIDO t PAUOR IN MAGNITUDINE BRACHIJ TUI DOMINE. FIANT IMMOBILES QUASI LAPIS DONEC PERTRANSEAT POPULUS TUUS DOMINE* 4 *DONEC PERTRANSEAT POPULUS TUUS ISTE QUEM POSSEDISTI.*

Our Lady's life. And þanne may men passe with outer perile. And 3^{re} schuſſ vnderstonde þat oure lady hadde child whan sche was .xv. zeere old and sche was conuersant with hire 8 sone .xxxij. zeer t .iiij. monethes And after the passioun of oure lord sche lyued .xxij. zeer. Also fro Nazareth men gon to the mount Thabor t þat is a .iiij. myle t it is a ful faire hilf t wel high, where was wont to ben 12 a toun t many chirches but þei ben all destroyed, but ȝit þere is a place þat men clepen the scole of god, where he was wont to techen his disciples t tolde hem the priuytees of heuene. At the foot of þat hilf Melchisedech 16 þat was kyng of Salem in the turninge of þat hilf mette Abraham in comynge aȝen from the bataylle whan he had slain Abimelech t þis Melchisedech was bothe kyng t prest of Salem þat now is cleped Ierusalem. In þat 20 hilf Thabor oure lord transfigured him before seynt Peter seynt Iōn and seynt Iame And þere þei sawgh gostly Moyses t Elye the prophetes beside hem And þerfore seyde seynt Peter: *DOMINE BONUM EST NOS HIC 24 ESSE, FACIAMUS HIC TRIA TABERNACULA*, þat is to seye: Lord it is gode for vs to ben here, make wee here .iiij. dwellyng places. And þere herd þei a voys of the fadir ¹þat seyde: *HIC EST FILIUS MEUS DILECTUS IN QUO MINI BENA 28 COMPLACUI.* And oure lord defended hem þat þei scholde not tell þat avisoun til þat he were rysen from deth to lyf.

[1 fol. 51 b] *Doomsday.* In þat hilf t in þat same place at the day of doom .iiij. Aungeles with .iiij. trompes schuſſ blowen t reySEN all 32 men þat hadden suffred deth sith that the world was formed from deth to lyue. And schuſſ comen in body [and] ⁽¹⁾ soule to juggement before the face of oure lord in the vale of Iosaphath. And the doom schaſſ ben on Estre 36

Mount Tabor.

The Transfiguration.

day, such tyme as oure lord aroos, And the dom schal
 begynne such houre as oure [lord]⁽¹⁾ descended to helē +
 dispoyled it. For at such houre schal he despoyle the
 4 world + lede his chosene to blisse + the oþere schaþ he
 conlempne to peþpetueþ peynes. And þanne schaþ eþery
 man haue after his dissert ouþer gode or euyþ but ȝif the
 mercy of god pasce his rightwisness. Also a myle from
 8 mount Thabor is the mount heremon + þere was the cytee
 of Naym. Before the ȝate of þat cytee reyzed oure lord
 the wydewes sone þat had no mo children. Also .iiij.
 myle fro Nazareth is the casteþ Saffra of the whiche the
 12 sones of zebedee + the sones of Alphee weren. Also a .vij.
 myle fro Nazareth is the mount kayn + vnder þat is a
 welle And besyde þat welle lamech Noees fader slough
 kaym with an arwe. For this kaym wente þorȝ breres
 16 + busshes as a wylde best + he had lyued fro the tyme
 of Adam his fadir vnto the tyme of Noe + so he lyued
 nyȝh to .M.M. ȝeare, And this Lamech was aþ blynd for
 elde. Fro Saffra me gothi to the see of Galylee + to the
 20 cytee of Tyberye þat sytt vpon the same see And aþ
 be it þat men clepen it a see zit is it nouþer see ne arm of
 the see, for it is but [†]a stank of fresch water þat is in
 lengthie .c. furlonges + of brede .xl. furlonges + hathi within
 24 him gret plentee of gode fissaþ + remneth into flom Iordan.
 The cytee is not fulþ gret but it hathi gode bathes within
 him And þere as the flom Iordan parteth fro the see
 of Galilee is a gret brigge where men passen from the lond
 28 of promyssioun to the lond of kyng Baazan + the lond of
 Gerrasentz þat ben abouþe the flom Iordan And the begyn-
 nynge of the see of Tyberie. And fro þens may men
 go to Damask in .iiij. dayes be the kyngdom of Traconye,
 32 the whiche kyngdom lastethi fro mount heremon to the
 see of Galilee or to the see of Tyberie or to the see of
 Ienazareth + aþ is o see, And this [is] the stank þat I
 haue told ȝou, But it chaungeth þus the name for the names
 36 of the cytees þat sytten besyde hem. Vpon þat see wente

Hermon and
the city of
Nain.

Mount Cain.

The Sea of
Galilee is
only a lake.
[fol. 52 a]

The city of
Tiberias.

Bashan and
Gerasa
beyond
Jordan.

(1) Missing, C.

Our Lord
walked on
the sea.

oure lord drye feet And þere he toke vp seynt Peter whan he began to drenche within þat see þ seyde to him: **MODICE FIDEI, QUARE DUBITASTI?** And after his resurrexioun oure lord appered on þat see to his disciples 4 þ bad hem fysschen þ filled al the nett ful of gret fissaþes. In þat see rowed oure lord often tyme þ þere he called to him seynt Peter, seynt Andrew, seynt Iames þ seynt Iohin the sones of zebedee. In þat cytee 8 of Tyberie is the table vpon the whiche oure lord eete vpon with his disciples after his resurrexioun þ þei knewen him in brekyng of bred as the gospell seyth: **ET COGNO-
UERUNT EUM IN FRACTIONE PANIS.** And nygh þat cytee 12 of Tyberie is the hiþ where oure lord fedde .v. Mit persones with .v. barley loues þ .ij. fissaþes. In þat cytee a man cast an brennyng dart in wratthe after oure lord þ the hed smot in to the erthe þ wax grene þ it 16 growed to a gret tree þ ȝit it groweth þ the bark þere of is al lyk coles. Also in the hed of þat see of Galylee toward the Septemtryon is a strong castel þ an high þat hight Saphor þ fast bcside it is **CAPHARNAUM;** with 20 in the lond of *promyssioun* is not so strong a castell þ þere is a gode toun benethe þat is clept also Saphor. In þat castel seynt Anne oure ladyes moder was born And þere benethe was Centurioes hous. þat contre 24 is clept the Galilee of folk þat weren taken to tribute of Sabulon þ of Neptalym. And in azen comynge fro þat castell a .xxx. myle is the cytee of Dan þat somtyme was clept Belynas or Cesaire Philippon, þat sytt 28 at the foot of the mount of lyban, where the flom Iordan begynneth. þere begynneth the lond of *promyssioun* þ dureth vnto Bersabee in lengthe in goynge toward the north into the South þ it conteyneth wel a .ix. myles. þ of 32 lengthe, þat is to seye fro Iericho vnto Iaffe, þ þat conteyneth a .xl. myle of lombarlye or of oure contre þat ben also lytyll myles; þeise be not myles of Gascoyne ne of the prouynce of Almayne, where ben grete myles. And 36 wite þe well þat the lond of *promyssioun* is in Sirye For

The miracle
of the loaves
and fishes.

A dart cast
at Our Lord
grows to a
tree.

[fol. 52 v]

Capernaum
and Saphor.

City of Dan.

Cesarea
Philippi.

Extent of
the Holy
Land.

the Reme of Syrye dureth fro the desertes of Arabye vnto Cecyle And þat is Ermonye the grete, þat is to seyne fro the south to the north. + fro the est to the west it dureth fro the grete desertes of Arabye vnto the west see. But in þat Reme of Syrie is the kynglom of Iudee + many oper prouynces as Palestyne, Galilee, lity Cilicie + many othere. In þat contree + oper contrees 8 bezonde þei han a custom whan þei schulþ vsen werre + whan men holden sege abouten cytee or castell + þei withjnnen dur not senden out messagers ¹with lettres [1 fol. 53 a] from lord to lord for to aske sokour þei maken here 12 lettres + bynden hem to the nekke of a coluer + letten the coluer flee + the colueren ben so taughte þat þei flean with þo lettres to the verry place þat men wolde sende hem to. For the colueres ben norysscht in þo places where 16 þei ben sent to + þei senden hem þus for to beren here lettres. And the colueres retournen azen whereas þei ben norisscht + so þei don comounly. And ȝee schulþ vnderstonde þat amonges the sarazines o part + other, 20 duellen many cristene men of many maneres + dyuerse names + alþ ben baptized + han dyuerse lawes + dyuerse customes. But alþ beleuen in god the fader + the sone + the holy gost, But alþ weys fayle þei in somme articles 24 of oure feyth. Somme of þeise ben clept Iacobites for seynt Iame conuerted hem + seynt Iohn baptized hem; þei seyn þat a man schal maken his confessiou[n] only to god + not to a man, for only to him scholde man 28 ȝelden him gylty of alþ þat he hath mysdon. Ne god ordeyned not ne never deuyseyd ne the propheete nouther þat a man scholde schryuen him to another, as þei seyn but only to god, as Moyses writeth in the Bible + as 32 David seyth in the psawter boke: CONFITEBOR TIBI DOMINE IN TOTO CORDE MEO, And: DELICTUM MEUM TIBI COGNITUM FECI +: DEUS MEUS ES TU + CONFITEBOR TIBI, And: QUONIAM COGITACIO HOMINIS CONFITEBITUR 36 TIBI + CETERA. For þei knowen alþ the bible + the psautere + þeefore allegge þei so the *lettre* but þei alleggen not the

Syria ex-
tends from
Arabia to
Cilicia.

Its divisions.

The pigeon
post.

[1 fol. 53 a]

The pigeons
fly home.

Variety of
Christian
sects in the
East.

Jacobites.

Their views
on con-
fession.

The psalms
on con-
fession.

The Church
Fathers.

Auctoritees þus in latyn but in here langage full appertely

þ seyn wel þat David + opere prophetes seyn it. Natheles
seynt Austyn + scynt (gregory seyn þus, AUGUSTINUS :

QUI SCELERA SUA COGITAT + CONVERSUS FUERIT VENIAM 4

[¹ fol. 53 b] SIBI CREDIT. ¹ Gregorius : DOMINI POCIUS MENTEM QUAM

VERBA RESPICIT. And seynt Hillary seyth : LONGORUM

TEMPORUM CRIMINA IN ICTU OCULI PEREUNT SI CORDIS

NATA FUERIT CONPUNCTIO. And for suche auctoritees þei 8

seyn þat only to god schal a man knouleche his de-

fautes, ȝeldynge him self gylty + cryenge him mercy +

behotynge to him to amende himself. And perfore

Confession
in the smoke
of incense.

whan þei wil schryuen hem þei taken fyre + sette it 12

besyde hem + casten þer in poudre of frankencens + in

the smoke þerof þei schryuen hem to god + cryen him

St Peter
introduced
confession to
the priest,

mercy. But sothly it is þat this confessiou[n] was first +

kynedly, but seynt peter the apostle + þei þat camen after 16

him han ordeyned to make here confessiou[n] to man

+ be goode resoun. For þei perceyueden wel þat no

sykness was curable, gode medycyne to leye þerto but

ȝif men knewen the nature of the malalye. And also 20

who is the
physician
of souls.

no man may ȝeu[n] couenable medycyne but ȝif he knowe

the qualitee of the dede. For o synne may ben gretter

in o man þan in another + in o place + in o tyme þan

in another + þerfore it behovethi him þat he knowe the 24

kynde of the dede + þerepon to ȝeu[n] him penance.

Syrians hold
an inter-
mediate
position.
Consecra-
tion of
unleavened
bread.

þere ben opere þat ben clept SSCRIENES and þei holden

the beleeve amonges vs + of hem of Grece. And þei vsen

all berdes as men of Grece don + þei maken the sacrament 28

of therf bred + in here langage þei vsen lettres of Sarazines,

but after the misterie of holy chirche thei vsen lettres

of Grece + þei maken here confessiou[n] right as the

Georgians.

Iacobutes don. þere ben opere þat men clepen GEORGYENES 32

þat seynt George conuerted + him þei worschiper more

þan ony other seynt + to him þei crion for help + þei

Various
shapes of
their
tunsures.

camen out of the Reme of George ; þeise folk vsen crounes

schauen. ² The clerkes han rounde crounes + the lewel 36

men han crownes all square + þei holden cristene lawe

[² fol. 54 a]

as don þei of Grece of whom I haue spoken of before.

Otherere þere ben þat men clepen cristene men of gyrdynge Christians of
for þei ben all gyrt abouen. And þer ben opere þat girding and
other sects.

4 men clepen Nestoryenes, And summe Arryenes, Summe
Nubyenes, Summe of Grees, summe of Ynde + summe
of Prestre Iohnes lond. And all þeise han manye
articles of oure feyth + to otherere þei ben varyaunt + of
8 here variance were to longe to telle + so I wil leue as
for the tyme withouten more spekyng of hem.

OF THE CYTEE OF DAMASCE; OF .IIJ. ch. xv.

WEYES TO IERUSALEM: ON BE LONDE + BE
SEE, ANOTHER MORE BE LONDE þAN BE
SEE, AND THE THRIDDE WEYE TO IERU-
SALEM: ALL BE LONDE.

NOW after þat I haue told ȝou sum partye of folk in
the contrees before [said] ⁽¹⁾ now wil I turnen aȝen
12 to my weye for to turnen aȝen on this half. þarne whoso
wil go fro the lond of GALILEE of þat þat I haue spoke for
to come aȝen on this half, men comen aȝen be Damasce þat
is a full fayr cytee + full noble + full of all marchandises
16 And a .iiij. iorneyes long fro the see + a .v. iorneyes fro
Ierusalem. But vpon Camaylles / mules / hors / drome-
daries + oþer bestes men caryen here marchandise thider,
And thider comen the marchauntes with marchandise be
20 see from ynde, perse, Caldee Ermonye + of manye oþere
kyngdomes. This cytee founded Helizeus Damascus þat
was ȝoman + despenser of Abraham before þat ysaaec was
born, for he thoughte for to haue ben Abrahames heir
24 + he named the toun after his surname Damasce. And
in þat place where Damasc was ¹ founded kaym slough ^[fol. 54 b]
Abel his brother And besyde damasc is the mount Seyr.
In þat cytee of Damasce þer is gret plentee of welles And
28 within the cytee + withoute ben many fayre gardynes Its fair
+ of dyuerse frutes. Non oþer cytee is not lyche in gardens.

The way
from the
Holy Land
to Europe.

Damascus.

Merchants
from all
parts meet
here.
Its epony-
mous hero
Eliezer.

comparisoun to it of faire gardynes + of faire desportes. The cytee is gret + full of peple + wel walled with double walles. And þere ben manye Phisicyens And seint Poul himself was þere a phisicyen for to kepen mennes bodyes 4 in hele before he was conuerted + after þat he was phisicien of soules. And seynt luk the Euuangelist was disciple of seynt Poul for to lerne phisik + many opere. For seint Poul held þanne scole of phisik. And neere 8 beside damasce was he conuerted + after his conuersioun he duelte in þat cytee .ij. dayes withouten sight + withouten mete or drinke And in þo .ij. dayes he was ravisscht to heuene + þere he saugh many preuytees of 12 oure lord. And faste beside damasce is the castell of Arkes þat is bothe fair + strong. From Damasce men comen aȝen be oure lady of Sardenak, þat is a .v. myle on this half damasce + it sytt vpon a roche + it is a 16 full faire place + it semeth a castell for þere was wont to ben a castell, but it is now a full faire chirche. And þere withinne ben monkes + nonnes cristene And þer is a vowt vnder the chirche where þat cristene men duellen 20 also + þei han many gode vynes. And in the chirche behynde the high awtere in the wall is a table of blak wode on the whiche somtyme was depynted an ymage of oure lady þat turneth into flesch, but now the ymage 24 scheweth but litiȝ. But all weys be the grace of god þe

The miracu-
lous image.

[fol. 55 a]
Evil habits
of the
Tartars.

+ þei eten houndes, cattes, ratouns + all opere wylde bestes. And þei haue no wode or ell lytyȝ And þerfore þei warmen + sethen here mete with hors dong + cow 28 dong + of oþer bestes dried aȝenst the sonne. And princes + opere eten not but ones in the day + þat but

[A long gap here occurs in the Cotton MS. As the only alternative text is in a more Northern dialect, we print it in appendix.]

lytih + þei ben right foul folk + of euyl kynde. And in somer be al þo contrees fallen many tempestes + many hidouse thondres + leytes And slen meche peple + bestes 4 also ful oftentyne. And sodeynly is þere passynge hete + sodeynly also passynge cold And it is the foulest contree + the most cursed and the porest þat men knowen. And here prince þat gouerneth þat contree þat þei clepen 8 BATHO, duelleth at the cytee of Orda. And treuly no gode man scholde not duellen in þat contre, For the lond + the contree is not worthi houndes to dueh jnne; It were a gode contree to sownen jnne thristell + breres 12 + broom + thornes + breres, + for non oþer þing is it not good. Natheles þere is gode lond in sum place but it is pure litih as men seyn. I haue not ben in þat contre ne be þo weyes but I haue ben at oþer londes þat marchien 16 to þo contreyes As in the lond of Russye + in the lond of Nyflan + in the reme of Crako + of lette + in the reme of Daresten + in manye oþer places þat marchen to þo costes, but I wente neuer be þat weye to Ierusalem, Wherfore I 20 may not wel telh þou the manere. But ȝif this matiere plese to ony worthi man þat hath gon be þat weye he may telle it ȝif him lyke to þat entent þat þo þat wolcn go by þat weye and maken here viage be þo costes mowen 24 knownen what weye is þere. For nonan may passe be þat weye godely but in ¹tyme of wynter for the perilous watres + wykkede mareys þat ben in þo contrees, þat nonan may passe but ȝif it be strong frost + snowe 28 abouen, for ȝif the snow ne were men myght not gon vp on the yse ne hors ne carre nouþer + it is wel a .iij. iourneyes of suche weye to passe from Prusse to the lond of sarazin habitable. And it behoueth to the 32 cristene men þat schuh werre azen hem euery zeer to bere here vitaylles with hem, for þei schuh fynde þere no good, And þan most þei let carye here vitaylle vpon the yse with carres þat haue no wheeles þat þei clepen Scleyes, And als 36 longe as here vitailles lasten þei may abyde þere but no longer, For þere schuh þei fynde no wight þat wil selle

Wretched
climate of
their
country.

Batu, khau
of the
Golden
Horde.

Only weeds
will grow
there.

Russia,
Livonia,
Cracow,
Lithuania
and
Daresten.

The marshes
can only be
passed in
winter, on
the ice.

[1 fol. 55 v]

Sledges or
sleighs for
moving sup-
plies over
the ice.

The spes
call the
warriors
together
when
strangers
pass.

The natives
live near
their stoves.

Why it is
cold in the
North and
hot in the
South.

hem ony vitaille or ony thing. And whan the spyes seen
ony cristene men comen vpon hem þei rennen to the
townes + cryen with a lowd voys KERRA KERRA KERRA
+ þan anon þei armen hem + assemble hem togydere. 4
And ȝee schulȝ vnderstonde þat it freseth more strongly
in þo contrees þan on this half + þerfore hath every man
stewes in his hous + in þo stewes þei eten + don here
occupacions alþ þat þei may. For þat is at the north 8
parties þat men clepen the septentrioneþ where it is alþ
only cold, For the sonne is but lytiþ or non toward þo
contreyes + þerfore in the Septemtryon þat is verry north
is the lond so cold þat noman may dueff þere + in the 12
contrarye toward the south it is so hoot þat noman ne
may dueff þere, be cause þat the sonne whan he is
vpon the South casteth his bemes alþ streght vpon þat
partye. 16

CH XVI. OF THE CUSTOMES OF SARASINES, + OF HIRE
LAWE, + HOW THE SOUDAN ARRESOND ME
AUTOUR OF THIS BOOK, AND OF THE BE
GYNNYNGE OF MACHOMETE.

The religion
of Saracens.
[1 fol. 56 a]

The Coran.

Paradise
according to
Muhamma-
dans.

NOW because þat I haue spoken of sarazines + of here
contre now ȝif ȝee wil knowe a partye of here lawe
+ of here ¹ beleue I schalȝ tell ȝou after þat here book þat
is clept ALKARON telleth, And summen clepen þat book 20
MESHAF + summe clepen it HARME after the dyuerset
langages of the contree, The whiche book Machamete toke
hem. in the whiche boke among oþer thinges is writen, as
I haue often tyme seen + radd, þat the gode schulȝ gon to 24
paradys + the euele to helle + þat beleueen alþ sarazines.
And ȝif a man aske hem what paradys þei menen þei seyn
to paradys þat is a place of delytes where men schulȝ
fynde alþ maner of frutes in alþ cesouns + ryneres rennyng
of mylk + honi + of wyn + of swete water + þat þei schulȝ
haue faire houses + noble every man after his dissert made
of precyous stones + of gold + of syluer. And þat euery

man schall haue .iij. wyfes al maydernes + he schall haue
 aly euery day with hem + hit he schall fynden hem al
 weys maydernes. Also þei beleeuen + speken gladly of the
 4 virgine Marie + of the Incarnacioun And þei seyn þat
 Marie was taught of the Angel + þat Gabriel seyde to
 hire þat sche was forchosen from the begynnyng of the
 world + þat he schewed to hire the Incarnacioun of Ihesu
 8 crist + þat sche conceyued + bare child mayden + þat
 wytnesseth here boke + þei seyn also þat Ihesu crist
 spak als sone as he was born + þat he was an holy
 prophete + a trewe in woord + dede + mcke + pytous
 12 + rightfull + with outen ony vyce. And þei seyn also
 þat whan the Angel schewed the Incarnacioun of crist
 vnto Marie sche was zong + had gret drede. For þere was
 þanne an enchauntour in the contree þat deled with
 16 wycchecraft þat men clepten Taknia þat be his enchaun-
 mentes cowde make him in lykness of an Angel + wente
 often tymes + lay with maydernes ¹ + þerfore Marie dredde
 lest it hadde ben Taknia þat cam for to desceyue the
 20 maydernes. And þerfore sche coniured the Angel þat he
 scholde tel hire ȝif it were he or nō And the angel
 answerde + seyde þat sche scholde haue no drede of him
 for he was verry messenger of Ihesu crist. Also here book
 24 seyth þat whan þat sche had childef vnder a palme tre
 sche had gret schame þat sche hadde a child + sche grette
 + seyde þat sche wolde þat sche hadde ben ded; And
 anon the child spak to hire + comforted hire + seyde:
 28 Moder ne dysmaye þe nouȝt, for god hathi hidd in þe his
 preuytees for the saluacioun of the world. And in oþere
 many places seyth here ALKARON þat Ihesu crist spak als
 sone as he was born. And þat book seyth also þat Ihesu
 32 was sent from god al mygþy for to ben myrour +
 ensample + tokne to alle men. And the Alkaron seyth
 also of the day of doom, how god schal come to deme al
 maner of folk + the gode he schall drawen on his syle
 36 + putte hem into blisse, And the wykkede he schal
 condempne to the peynes of heþ. And amonges al

Teaching of
the Coran
on the Virgin
and the
Incarnation.

The Sain-
tens believe
Christ to be
free from
sin.

Mary mis-
took Gabriel
for the
enchanter
Taknia, who
deceived
maiden.

[fol. 56 b]

Christ com-
forts his
Mother as
soon as born.

Perfections
of Jesus.

The Coran's
teaching on
Doomsday.

Jesus was
more than
prophet.

prophete Ihesu was the most excellent + the moste
worthi next god, And þat he made the gospelles in the
whiche is gode doctryne + helefūt, full of c[hi]aritee⁽¹⁾ +
sothfastness + trewe prechinge to hem þat heleeuen in god 4
And þat he was a verry prophete + more þan a prophete
+ lyued withouten synne + þaf sygħt to þe blynde + helede
the lepres + reysede dede men + steigh to heuene. And
whan þei mowe holden the boke of the gospelles of oure 8
lord written + namely MISSUS EST ANGELUS GABRIEL, þat
gospel þei seyn þo þat ben letted often tymes in here
orisoun + þei kissen it + worshipe it with gret
deuociōn. þei fasten an hool moneth in the zeer + eten 12
nought but be nyȝtē¹ + þei kepen hem from here wifes
all þat moneth. But the seke men be not constreyned to
þat fast. Also this book spekthi of Iewes + seyth þat þei
ben cursed for þei wolle not beleuen þat Ihesu crist was 16
comen of god + þat þei lyeden falsely on Marie + on hire
sone Ihesu crist seyenge þat þei hadden cruceyfyed Ihesu
the sone of Marie. For he was neuere cruceyfyed as þei
scyn, but þat god made him to stye vp to him withouten 20
detli + withouten anoye, But he transfigured his lykness
into IUNAS SCARIOTH + him crucifyeden the Iewes +
wenden þat it had ben Ihesus But Ihesu steygħi to
heuenes aħ-Quyk + þerfore þei seyn þat the cristene men 24
erren + han no gode knouleche of this + þat þei heleeuen
folyly + falsly þat Ihesu crist was cruceyfyed. And þei
seyn zit þat, + he had ben cruceyfyed, þat god had don azen
his rightwisness for to suffre Ihesu crist þat was Innocent 28
to ben put vpon the cros withouten gylt. And in this
article þei seyn þat wee faylen + þat the gret rightwisness
of god ne myħtie not suffre so gret a wrong. And in this
fayleth here feyħi, For þei knoulechen wel þat the werkes 32
of Ihesu crist ben gode + his wordes + his dedes + his
doctryne be his gospelles weren trewe + his meracles also
trewe + the blessedde virgine Marie is good + holy mayden
before + after the birtlie of Ihesu crist, And þat all þo þat 36

The Rama-
dan fast.
[1 fol. 57 a]

The Coran
against the
Jews.

The Sar-
acens believe
Judas
Iscarioth to
have been
crucified
instead of
Christ,

for God can-
not have
allowed the
Innocent to
suffer.

Many points
of agreement
between the
creeds of
Saracens
and Chris-
tians.

(1) claritee, C.

beleuen perfectly in god schul ben saued. And be cause þat þei gon so ny oure feyth þei ben lyghtly conuerted to cristene lawe whan men preche hem And schewen hem dis-
 4 tynctly the lawe of Ihesu crist + whan [men]⁽¹⁾ tellen hem of the prophecyes. And also þei seyn þat þei knownen wel be the prophecyes þat the lawe of Machomete schall fayne as ¹the lawe of the Iewes dide And þat the lawe of cristene
 8 peple schall laste to the day of doom. And ȝif ony man aske hem what is here beleue, þei answeren þus + in this forme: Wee beleuen god formyoor of heuene + of erthe + of alþ opere thinges þat he made + withouten him
 12 is no thing made. And we beleuen of thay of doom + þat
 every man schall haue his meryte after he hath disserued
 And we beleue it for soþi alþ þat god hath seyd be the mouthies of his prophetes. Also Machomet commanded in
 16 his ALKARON þat every man scholde haue .ij. wyfes or Polygamy.
 .iiij. or .vij. but now þei taken vnto .ix. + of lemmannes als manye as he may susteyne. And ȝif ony of here wifes myss
 beren hem azenst hire husbonde he may caste hire out
 20 of his hous + departe fro him + take another, But he schall departe with hire of his godes. Also whan men speken to hem of the fader + of the sone + of the holy gost þei seyn þat þei ben .ij. persones, but not o god, For here
 24 Alkaron speketþ not of the trynyte. But þei seyn wel þat god hath speche + ell were þe dowmb + god hath also a spirit þei knownen wel for ell þei seyn he were not on lyue. And whan men speken to hem of the
 28 Incarnacioun how þat be the word of the Angel god sente his wysdom in to erthe + enymbred him in the virgyne Marie + be the woord of god schall þe dede ben reyseyd at the day of doom, þei seyn þat it is soþi + þat the woord
 32 of god hath gret strengthlie, And þei seyn þat whoso knew not þe woord of god he scholde not knowe god. And þei seyn also þat Ihesu crist is the woord of god + so seyth þei hire ALKARON, where it seyth þat the Angel spak to Marie

When well taught, they are easily converted.

[fol. 57 b]

They believe in God, in Doomsday and in the prophetes.

Polygamy.

Divorce.

The Saracens allow the three persons of the Trinity, but deny that they are one God. The Word.

The Spirit.

(¹) Missing, C.

I. 12, thay = the day, phonetic or scribal.

[fol. 58 a] and seyde: Marie, god schall preche þe the ¹ gospell be the woord of his mowth þ his name schall be clept Ihesu crist. And þei seyn also þat Abraham was frend to god And þat Moyses was familier spekere with god þ Ihesu ⁴ crist was the woord þ the spirit of god þ þat Machomete was right messenger of god. And þei seyn þat of theise .iiij. Ihesu was the most worthi þ the most excellent þ the most gret so þat þei han many gode articles of oure feyth, ⁸ alþ be it þat þei haue no parfite lawe þ feyth as cristene men han. þ perfore ben þei lightly conuerted þ namely þo þat vnderstonden the scriptures þ the prophecyes, For þei han the gospelles þ the prophecyes þ the byble writen ¹² in here langage. Wherfore þei conen meche of holy wrytt, but þei vnderstonde it not but after the lettire þ so don the Iewes. For þei vndirstonde not the lettire gostly but bodily þ perfore ben þei repreued of þe wise þat gostly ¹⁶ vnderstonden it. And þperfore seyth Seynt Poul: LITERA OCCIDIT, SPIRITUS AUTEM VIUIFICAT. Also the sarazines seyn þat the Iewes ben cursed for þei han defouled the lawe þat god sente hem be Moyses, And the cristene ben ²⁰ cursed also, as þei seyn, for þei kepen not the commandementes þ the preceptes of the gospell þat Ihesu crist taughþe hem. And þperfore I schall tell þou what the Soudan tolde me vpon a day in his chambre. He leet ²⁴ voyden out of his chambre alþ maner of men, lordes þ opere, for he wolde speke with me in conseill. And þere he asked me how the cristene men gouerned hem in oure contree, and I seyde him right wel, thonked be god. ²⁸ þe seyde me treulich nay, for þee cristene men ne recche right noght how vntrewly to serue god; þee scholde zeuen ensample to the lewed peple for to do wel þ þee zeuen hem ensample to don euyll. for the comownes vpon ³² festysuff dayes whan þei scholden gon to chirche ² to serue god, þan gon þei to tauernes þ ben þere in glotony alþ þe day þ alþ nyght þ eten þ drynken as bestes þat haue no reson þ wite not whan þei haue ynow. And also the cristene ³⁶ men enforcen hem in alþ maneres þat þei mowen for to

Christ is better than Abraham, Moses and Mahomet.

They interpret Holy Writ literally, not spiritually, like the wise.

Christians blamed for disobeying their own religion.

Churchmen give bad example.

Therefore the commons spend their holidays in gluttony.

[² fol. 58 b]

fighten + for to desceyuen þat on þat other, And þere-
 withal þei ben so proude þat þei knownen not how to ben
 clothed, now long, now schort, now streyt, now large,
 4 now swerled, now daggered + in al manere gyses. þei
 scholden ben symple meke + trewe + full of almesdede as
 Ihesu was in whom þei trowe, but þei ben al the con-
 trarie + euere enclyned to the euyH + to don euyH. And Immorality.
 8 þei ben so coueytous þat for a lytyH syluer þei sellen
 here doughtres, here sustres + here owne wyfes to putten
 hem to lechcherie, And on withdraweth the wif of another
 + non of hem holdeth feydh to another, but þei defoulen
 12 here lawe þat Ihesu crist betook hem to kepe for here
 saluacioun. And þus for here synnes han þei lost al the
 this lond þat wee holden. For for hire synnes here god
 hath taken hem in to oure hondes, noȝt only be strengthe
 16 of oureself, but for here synnes. For wee knownen wel in
 verry sooth þat whan ȝee seruen god god wil helpe ȝou,
 And whan he is with ȝou noman may ben aȝenst ȝou.
 And þat knowe we wel be oure prophecyes, þat cristene
 20 men schulH wynnen aȝen this lond out of oure hondes
 whan þei seruen god more deuoutly. But als longe as þei
 ben of foul + of vnclene lyvynge as þei ben now wee haue
 no drede of hem in no kynde, for here god wil not helpen
 24 hem in no wise. And þan I asked him how he knew the Saracen
 state of al cristene men + he answerde me þat he knew
 al the state of al contres of cristene kynges + princes
 + the state of the comounes also be his messangeres, þat
 28 he sente to al londes in manere as þei weren marchauntes
 of precyous stones, of clothes of gold + of oþere ¹ things [a fol 59 a]
 for to knownen the manere of euery contree amonges
 cristenenemen. And þan he leet clepe in al the lordes þat
 32 he made voyden first out of his chambre + þere he schewed
 me .inij. þat weren grete lordes in the contree þat tolden
 me of my contree + of manye oþer cristene contrees als wel
 as þei had ben of the same contree + þei spak frensch
 36 right wel + the sowdan also, whereof I had gret meruaylle.
 Allas, þat it is gret sclaundre to oure feith + to oure lawe,

The pride of
fashions in
dress.

The Holy
Land was
lost through
sin.

and shall be
regained
through
righteous-
ness.

Saracen
informers
report to
the Soudan
on the state
of Christian
countries.

[a fol 59 a]

The Soudan
and his lords
speak
French.

What a
shame for us
to be re-
proved by
unbelievers'

The Sar-
azines are
loyal to their
religion

Mahomet
first was a
camel-
driver.

His first
miracle.

[1 fol. 59 v]

The Koreish.

Khadidjah.
Fits of the
falling
sickness

whan folk þat ben withouten lawe schulff repreuen vs + vnderneinen vs of oure synnes, And þei þat scholden ben conuerted to crist + to the lawe of Ihesu be oure goode ensamples + be oure acceptable lif to god, + so conuerted 4 to the lawe of Ihesu crist, ben þorȝi oure wykkedness + euyȝ lyuyng fer fro vs + striaungeres fro the holy + verr y beleeve schulff þus appelen vs + holden vs for wykked lyueres + cursede. And treuly þei sey soth, For the 8 sarazines ben gode + feytlifull, For þei kepen entierly the commandement of the holy book ALKARON þat god sente hem be his messenger Machomet, to the whiche, as þei seyn, Seynt Gabrieȝ the aungel often tyme tolde the wille of 12 god. And ȝee schulff vnderstonde þat Machamote was born in Arabye, þat was first a pore knaue þat kepte Cameles þat wenten with Marchantes for marchandise; + so befel þat he wente with the marchandes in to Egipt 16 + þei weren þanne cristene in þo partyes. And at the desertoȝ of Arabye he wente in to a chapeȝ where a Eremyte duelte, And whan he entred in to the chapeȝ þat was but a lytiȝ + a low thing + had but a lityl dore 20 + a low, þan the entree began to wexe so gret + so large + so high as þoughi it had ben of a gret mynstre or the ȝate ¹ of a paleys. And this was the firste myracle the sarazines seyn þat Machomete dide in his ȝouthie. After 24 began he for to wexe wyse and riche + he was a gret Astronomer + after he was gouernour + prince of the lond of Corrodane + he gcuerned it full wisely in such manere þat whan the prince was ded he toke the lady to 28 wyfe, þat highe Gadrige. And Machomete fell often in the grete sikeness þat men callen the fallynge euyȝ, Wherfore the lady was full sory þat euere sche toke him to husbonde. But Machomete made hire to beleuec þat 32 all tynes whan he fell so Gabriel the angel cam for to speke with him + for the gret light + brightness of the angeȝ he myghte not susteyne him fro fallynge; And þerfore the sarazines seyn þat Gabriel cam often to speke 36 with him. This Machomete regned in Arabye the ȝeer

of oure lord Ihesu crist .vj. C. + .x. and was of the generacion of ysmael þat was Abrahames sone þat he gat vpon Agar his chamberere. And þerfore þer ben 1 þarazines þat ben clept Ismaelytene, + summe Agaryenes of Agar + the oþere propurly ben clept Sarrazines of Sarra + summe ben clept Moabytes + summe Amonytes for the .ij. sones of loþi, Moab + Amon þat he begatt on his 8 doughtires, þat weren aftirward grete erþelye princes. And also Machomete loued wel a gode heremyte þat dwelled in the desertes a myle fro þat Mount Synay in the weye þat men gon fro Arabye toward Caldee + toward 12 ynde, o day iourney fro the see, where the marchauntes of Venyse comen often for marchandise. And so often wente Machomete to this heremyte þat al his men weren wroþie for he wolde gladly here this heremyte preche + 16 make his men wake al nyght, + þerfore his men þoughþten to putte the heremyte to deth. + so befell vpon a nyght þat Machomete was dronken of gode wyn ¹ + he feþ on slepe + his men toke Machometes swerd out of 20 his schetþe whils he slepte + þere with þei slowgþ this heremyte + putten his swerd al blody in his schetþe azen. And at morwe whan he fond the heremyte ded he was full sory + wroþ þat wolde haue don his men 24 to deth, but þei al with on accord [said] ⁽¹⁾ þat he himself had slayn him whan he was dronken + schewel him his swerd al blody + he trowed þat þei hadden seyd soþ. And þan he cursed the wyn + al þo þat drynken it, 28 And þerfore sarrazines þat ben deuout drynken neuere no wyn; but summe drynken it preuyly, For ȝif þei dronken it openly þei scholde ben repreued. But þei drynken gode beueraþe + swete + norysshynge þat is 32 made of Galameþ + þat is þat men maken sugre of, þat is of right gode sauour + it is gode for the breest. Also it befalleþ sumtynne þat cristene men becomen sarrazines ouþer for pouertee or for symplenness or elles 36 for here owne wykkedness; And þerfore the Archiflamyn

The prophet's descent.

Names of the Arabs.

The Nestorian Sergius,

[p. fol. 60 a]

murdered by servants during Mahomet's drunkenness.

The Prophet sorry.

He curses wine.

The Saracens drink "Galamel" instead.

The renegade Christians;

(1) Missing, C.

how admitted by
Saracen
divines.

or the Flamyn, [as]⁽¹⁾ oure E[r]chebisshopp⁽²⁾ or Bisshopp,
Whan he rescveyueth hem seyth þus: LA ELLEC OLLA
SYLA MACHOMET RORES ALLA, þat is to seye: þere is no
god but on t Machomete his messenger. Now I haue 4
told ȝou a party of here lawe t of here customes I schal
seye ȝou of here lettres þat þei haue with here names t
the manere of hire figures, What þei ben.

[Another alphabet]

And .iiij. lettres þei haue more þan oþere for dyuersitee 8
 [fol. 60v] of hire langage ¹ t speche, for als moche as þei speken in
here throtes. And wee in Englond haue in oure langage
t speche .ii. lettres mo þan þei haue in hire .A.B.C. t þat
The English alphabet has
two extra letters. is: þ t ȝ, the whiche ben clept þorn t ȝOGH. 12

(¹) os, C.

(²) Echebisshopp, C.

[PART SECOND :
THE COUNTRIES BEYOND THE
HOLY LAND.]

OF THE LONDES OF ALBANYE AND OF
LIBYE; OF THE WISSHINGES FOR WACCH-
INGE OF THE SPERHAUK, + OF NOES
SCHIPPE.

CH. XVII.

NOW sith I haue told ȝou beforne of the holy lond +
of þat contree abouten + of many weyes for to
go to þat lond + to þe mount Synay + of Babyloyne
+ the more + the less + to oþer places þat I haue spoken
beforn, now is tyme ȝif it lyke ȝou for to tel ȝou of the
marches + Iles + dyuerse bestes + of dyuerse folk bezond
theise marches. For in þo contrees bezonden ben many
8 dyuerse contrees + many grete kyngdomes þat ben departed
be the .iiij. flobes þat comen from paradys terrestre. For
Mesopotayme + the kyngdom of Caldee + Arabye ben
betwene the .ij. ryueres of Tygre + of Eufrates, And the
12 kyngdom of Mede + of Persye ben betwene the ryueres
of Nile + of Tygres. And the kyngdom of Syrie where
of I haue spoken beforne + Palestyn + Phenicie ben
betwene Eufrates + the se Medyterrane. The whiche see
16 dureth in lengthe fro Mayrok vpon the see of Spayne
vnto the grete see, so þat it lasteth beþonde Costanty-
nople .MMM. + .xl. myles of lombardye. And toward
the see Occyan + Inde is the kyngdom of Shithie Scythia.
20 þat is all closed with hilles And after vnder Schithie +
fro the see of Caspie vnto the flouer of Thamy is
AMAZOYN Femynye. þat is the lond of FEMYNYE, where þat noman
is bu[þ] only all wommen. And after is Albanye a full Albania.
24 gret reme, And it is clept Albanye be cause þat the folk
ben whitere þere þan in oþer marches þere abouten; And
in þat contree ben so gret houndes + so stronge þat þei
assaylen lyouns + selen hem. And þanne after ^{is} Hircayne Hircania,
28 Bactrie Hiberye + many oþer kyngdomes. And betwene Bactria,
the rede see + the see occyan toward the south is the Hibera.
kyngdom of Ethiope + of libye the hyere, The whiche lond
of Lybye þat is to seyne libye the lowe þat begynneth at [1 fol 61a]Lybia.

The
countries
beyond the
Holy Land

The
four
rivers of
Paradise.

The
Medit-
teranean.

Scythia.

Femynye.

Albania.

Hircania,
Bactria,
Hibera.

[1 fol 61a]

the see of Spayne fro þens where the pyleres of hercules
ben And dureth vnto aneyntes Egyp̄t toward Ethiope.

The sea
higher than
the land.

In þat contre of libye is the see more high þan the lond
þt it semeth þat it wolde couere the (1) erthe þt nathleſs 4

þt it passeſſi not his markes. And men seen in þat
contre a mountayne to the whiche noman come. In this
lond of libye whoso turneth toward the Est the schadewe
of himself is on the right syde And here in oure contre 8
the schadwe is on the left syde. In þat see of libye is

The water of
the sea boiles
so that no
fish can live.

no fissaſi, for þei mowe not lyve ne dure (2) for the
gret hete of the sounē, because þat the water is euermore
boyllynge for the gret hete. And many oþere (3) londes þer 12
ben, þat it were to long to teſſe or to nombren, But of
sum parties I schall speke more pleynly here after.
Whoso wil þanne gon toward Tartarie, toward Persie,
toward Caldee þt toward ynde, he most entre the see at 16

From Genoa
or Venice to
Trebizond.

Gene or at Venyſe or at sum other hauene þat I haue
told ȝou before; And þan pasſe men the see þt arryuen at
Trapazond þat is a gode cytee þt it was wont to ben the
hauene of Pountz. þere is the hauene of Persanes þt of 20
Medaynes þt of the marches þere bezonde. In þat cytee

There St.
Athanasius
lies buried.

lyth seynt Athanasie þat was Bisshopp of Alisandre
þat made þe psalm: QUICUMQUE W̄T. This ATHANASIUS
was a gret doctour of dyuynytee þt because þat he preached 24
þt spak so depely of dyuynytee þt of the godhede he was
accused to the Pope of Rome þat he was an heretyk,

The Pope
first
arrested,
then
released
him.
¶ fol. 61 b]

Wherfore the Pope sente after hym 1þt putte him in
presoun. And whils he was in presoun he made þat 28
psalm þt sente it to the Pope þt seyde þat ȝif he were an
heretyk þan was þat heresie, for þat he scyde was his
beleeue. And whan the Pope saugh it þt had examyned
it, þat it was perfite þt gode þt verrily oure feyth þt oure 32
beleeue, he made him to ben delyuered out of presoun þt
commanded þat psalm to ben seyd euery day at pryme þt
so he held Athanasie a gode man. But he wolde neuere

(1) lond, cancelled, C.

(2) for, repeated, C.

(3) oþeres, C.

go to his bisshopriche azen because þat þei accused him of heresye. Trapozond was wont to ben holden of the Emperour of Costantynople, But a gret man þat he sente

The Empire of Trebi-
zond.

1 for to kepe the contree azenst the Turkes vsurped the lond þ helde it to him self þ cleped him Emperour of Trapozond. And from þens men gon thorgh litil Ermonye,

Armenia.

And in þat contree is an old castell þat stout vpon a roche 8 the whiche is cleped the castell of the SPARREHAWK, þat is beþonde the cytee of LAYAYS beside the town of Pharsipee þat belongeth to the lordschipe of CRUK þat is a riche lord þ a gode cristene man; Where men fynden

The castle of the Sparrow-
hawk.

12 a Sparehauk vpon a perche right fair þ right wel made þ a faire lady of fayrye þat keþeth it. And who þat wil wake þat Sparhawk .vij. dayes þ .vij. nyghtes þ as summe men seyn .ij. dayes þ .ij. nyglites withouten companye

Whoever watches the hawk shall have his first wish.

16 þ withouten sleep, þat faire lady schal ȝeuuen him whan he hath don the first wyssch þat he wil wyssche of erthely thinges; þat hath ben proued often tymes. And o tymbe befel þat a kyng of Ermonye þat was a worthi 20 knyght þ a doughty man þ a noble prince woke þat hauk sum tyme þ at the ende of .vij. dayes þ .vij. nyghtes the lady cam to him þ bad him wisschen: for he had wel disserued it. And he answerde þat he was gret lord ynow

A king of Armenia wished for the lady of fairy's love.

24 þ wel in pees þ hadde ynowgþ of worldly richess þ þerfore he wolde wisschen non oper thing but the body of þat faire lady to haue it at his wille. And sche answerde him þat he knew not what he asked þ seyde þat he was a fool

[1 fol. 62a]

28 to desire þat he myghte not haue for sche seyde þat he scholde not aske but erthely thing, for sche was non erthely thing, but a gostly thing. And the kyng seyde þat he ne wolde asken non oper thing. And the lady

32 answerde: syþe þat I may not withdrawe ȝou fro ȝoure lewed courage I schal ȝeuue ȝou withouten wysschinge þ to all hem þat schulþ com of ȝou. Sire kyng ȝee schulþ haue were withouten pees þ all weys to the .ix. degree ȝee

36 schulþ ben in subiecciou[n] of ȝoure enemyes þ ȝee schulþ ben nedly of all godes. And neuere sithen nouther the MANDEVILLE.

She gives him and his descendants eternal war.

kyng of Ermonye ne the contree weren neuēr in pees ne
 þei haſſden neuēr sitthen plentee of goles þei han ben
 sitthen alweytes vnder tribute of the sarrazines. Also the
 sone of a pore man woke þat hauke þis wissched þat he myglite 4
 chene wel þ to ben happy to marchandise þ the lady graunted
 him. And he becam the most riche þ the most famouse
 merchant þat myglite ben on see or on erthe. And he
 becam so riche þat he knew not the M. part of þat he 8
 hadde þ he was wysere in wisschinge þan was þe kyng.

Also a knyglit of the temple wooke þere þ wyssched a
 purs eueremore full of gold þ the lady graunted him. But
 sche seyde him þat he had asked the deſtruccioun of here 12
 ordre for the trust þ the affiance of þat purs þ for the grete
 pryd þat þei scholde hanen þ so it was. And þerfore
 loke he kepe him wel þat schall wake, For ȝif he slepe he
 is lost þat neuere man schall seen him more. This is not 16
 the right weye for to go to the parties þat I haue nempned
 before, but for to see the merueyle þat I haue spoken of,

[¹ fol. 62b] ¹And þerfore whoso wil go right wye, men gon from
 TRAPAZOND toward Ermonye the grete vnto a cytee þat is 20
 clept ARTYROUN: þat was wont to ben a gode cytee þ a
 plentifous, but the Turkes han gretly wasted it. þere
 aboute growethi no wyn ne frut but lityll or ell non. In
 this lond is the erthe more high þan in ony oþer þat is 24

Subterra-
 nean
 streams
 from
 Euphrates.

makethi gret cold. And þere ben many gode wates þ
 gode welles þat connen vnder erthe fro the flom of Paradys
 þat is clept EUFRATES, þat is a iorneye besyde þat cytee.
 And þat ryuere comethi towards ynde vnder erthe þ 28
 resortethi into the lond of Altazar. And so passe men be
 this Ermonye þ entren the see of Persie. Fra þat cytee
 of Artyroun go men to an hilf þat is clept SABISSOCOLLE;

Ararat.

And þere besyde is anoþer hilf þat men clepen Ararath, 32
 but þe Iewes clepen it TANEEZ, where Noes schipp rested
 þ ȝit is vpon þat montayne. And men may seen it a ferr
 in clear weder. And þat montayne is wel a .vij. myle
 high. And summen seyn þat þei han seen þ touched the 36
 schipp þ put here fyngres in the parties where the feend

Some claim
 to have
 touched
 Noah's
 Ark.

A poor
 man's son
 wished for
 wealth, and
 obtained it

A Templar
 obtained a
 purse
 always full
 of gold.

went out, Whan þat Noe seyde: BENEDICITE, But þei þat seyn suche woordes seyn here wille. For a man may not gon vp the montayne for gret plentee of snow þat is 4 alweys on þat montayne nouþer somer ne wynter, so þat noman may gon vp þere ne neuere man dile sith the tyme of Noe saf a monk þat be the grace of god broughte on of the plankes doun, þat ȝit is in the mynstre at the foot 8 of the montayne. And besyde is the cytee of DAYNE þat Only a monk has been up. Ayne, Ann.

Noe founded, And faste by is the cytee of Auy in the whiche were wont to ben a .M. chirches. But vpon þat montayne to gon vp this monk had gret desir And so vpon 12 a day he ¹wente vp And whan he was vpward the .iiij. [1 fol. 63 a] Having fallen asleep on the slope, the monk awoke at the bottom of the mountain.

part of the montayne he was so wery, þat he myghte no ferthere and so he rested him + felȝ oslepe. And whan he awook he fonde him self liggyng at the foot of the 16 montayne And þan he preyede deuoutly to god þat he wolde vouchesaf to suffre him gon vp. And an angel cam to him + seyde þat he scholde gon vp And so he dide, And sith þat tyme neuuer non; wherfore men 20 scholde not heleeve suche woordes. Fro þat montayne go men to the cytee of THAURISO þat was wont to ben Tauris. clept FAXIS þat is a full fair cytee + a gret + on of the beste þat is in the world for marchandise. þider comen 24 al marchauntes for to byen auoir de poys and it is in the lond of the Emperour of Persie And men seyn þat the Emperour taketh more gode in þat cytee for custom of marchandise þan doth the richest cristene kyng of al his 28 reme þat lyueth; For the tol + the custom of his marchantes is withouten estymacyoun to ben nombred. Beside þat cytee is an hil of salt And of þat salt euery man taketh what he wil for to salte with to his nede. þere duellen 32 many cristene men vndir tribute of Sarrazines. And fro þat cytee men passen be many townes + castele in goynge toward ynde vnto þe cytee of Sadonye þat is a .x. iourneyes fro Thauriso + it is a full noble cytee + a gret. And þere 36 duelleth the Emperour of Persie in somer for the contree is cold ynow + þere ben gode ryueres berynge schippes. Soldania.

After go men the weye toward ynde be many iorneyes +
 Cassan. be many contreyes vnto the cytee þat is clept CASSAK þat
 is a full noble cytee + a plentyfous of cornes + wynes
 [1 fol. 63b] + of all oþer godes. This ¹is the cytec where the .iiij. ⁴
 kynges metten tegedre whan þei wenten to sechen oure
 lord in Bethleem to worshipe him + to presente him with
 gold, ensence + myrr. And it is from þat cytee to
 Bethleem .iiij. iourneyes. Fro þat cytee men gon to ⁸
 Geth. another cytee þat is clept Geth þat is a iourneye fro the see
 þat men clepen the gravely see. þat is the beste cytee
 þat the Emperour of Persie hath in al his lond And þei
 clepen fleschli þere DABAGO + the wyn VAPA. And the ¹²
 Christians soon die there. paynemes seyn þat no cristene man may not longe duelle
 ne enduren with the lif in þat cytee, but dyen within
 schort tyme + noman knowethi not the cause. After gon
 men be many cytees + townes + grete contrees þat it were ¹⁶
 to longe to teH vnto the cytee of CORNAA þat was wont to
 be so gret þat the walles abouten helden .xxv. myle
 aboute. the walles schewen ȝit, but it is not alþ inhabited.
 Fro CORNAA go men be many londes + many cytees + ²⁰
 townes vnto the lond of IOB, And þere endethi the lond
 of the Emperour of PERSIE. And ȝif ȝee wole knowe
 the lettres of Persaynes + what names þei han, þei ben
 such as I last deuyseyd ȝou, but not in sownyng of here ²⁴
 woordes.

CH. XVIII. OF THE LOND OF IOB + OF HIS AGE;
 OF THE ARAY OF MEN OF CALDEE; OF
 THE LOND WHERE WOMMEN DUELLE
 WITHOUTEN COMPANYE OF MEN; OF THE
 KNOULECHE + VERTUES OF THE VERRAY
 DYAMAUNT.

The land of Job.
 Bozrah in Teman.

AFTER the departyng fro CORNAA men entren into
 þe lond of Job þat is a full fair contree + a
 plentyfous of alþ godes, And men clepen þat lond the ²⁸
 lond of Sweze. In þat lond is the cytee of THEMAN.

Job was a payneem \dagger he was ARE of GOSRA is sone \dagger
 held þat lond as prynce of that contree \dagger he was so
 riche þat he knew not the hundred ¹ part of his godes. [1 fol. 64a]
 4 And alþ þough he were a payneem natheles he serued
 wel god after his lawe And oure lord toke his seruice
 to his plesance. And whan he fel in pouerto he was
 .lxxvij. ȝeer of age. And after whan god had preued his
 8 pacyence \dagger it was so gret, he broughte him aȝen to richess
 \dagger to hecere estate þan he was before And after þat he
 was kyng of YDUMYE after kyng Esau. And whan he
 was kyng he was clept IOBAB And in þat kyngdom Job identi-
fied with
Jobab
 12 he lyuede after .clxx. ȝer And so he was of age whan
 he dyed .ccxlvij. ȝeer. In þat lond of Job þere nys no
 defaute of no þing þat is nedefull to mannes body.
 þere ben hilles where men geten gret plente of Manna. Manna.
 16 in gretter habundance þan in ony other contree. This
 MANNA is clept bred of aungeles \dagger it is a white þing
 þat is ful swete \dagger right delicous \dagger more swete þan hony
 or sugre and it cometh of the dew of heuene þat falleth
 20 vpon the herbes in þat contree And it congeleth \dagger
 becometh alþ white \dagger swete. And men putten it in
 medicynes for ryche men to make the Wombe lax \dagger
 to purge euyȝ blode, for it clenseth the blood \dagger putteth
 24 out malencolye. This lond of IOB marcheth \dagger to the
 kyngdom of Caldee; This lond of CALDEE is ful gret Chaldea.
 \dagger the langage of þat contree is more gret in sownyng
 þan it is in oþer parties beþonde þe see. Men passen
 28 to go beþonde be the tour of Babiloyne the gret of the
 whiche I haue told ȝou before, where þat alþ the langages
 weren first chaunged; And þat is a .iiij. iorneyes fro Caldee.
 In þat reme ben faire men \dagger þei gon ful nobly arrayed
 32 in clothes of gold orfrayed ² \dagger apparyled with grete
 perles \dagger precyous stones ful nobly, \dagger the wommen
 ben right soule \dagger euyȝ arrayed \dagger þei gon alþ bare fote
 \dagger clothed in euyȝ garnementes large wyde but þei ben
 36 schorte to the knees \dagger longe sleves down to the feet lych
 a Monkes frokke \dagger here sleves ben hongyng down to the

Men are
 fair and
 wear fine
 garments.
 Women are
 foul and
 poorly
 dressed.
[2 fol. 64b]

feet; And þei han gret heer + long hanginge aboute here schuldres. And þei ben blake wommen, foule + hidouse; And treuly as foule as þei ben als euele þei ben. In þat kyngdom of Caldee in a cytee þat is clept **HUR** 4 dueled Thare Abrahames fader + þere was Abraham born. And þat was in þat tyme þat Nunus was kyng of Babiloyn of Arabye + of Egypt. This Nunus made the cytee of Nyngyuee the whiche þat Noe had begonne 8 before + be cause þat Nunus performed it he cleped it Nyngyuee after his owne name. þere lyth Thobye the prophete of whom holy writh speketh offe. And fro þat cytee of Hur Abraham departed be the commandement of god fro þens after the deth of his fader + ladde with him Sarra his wif + Loth his brotheres sone because þat he hadde no child, And þei wenten to duelle in the lond of **CHANAAN** in a place þat is clept **SYCHEM**. And 16 þis loth was he þat was saued whan Sodom + Gomorre + the oþere cytees ⁽¹⁾ weren brent + sonken down to helle where þat the dede see is now, as I haue told you before. In þat lond of Caldee þei han here propre 20 langages + here propre lettres, such as ȝee may see here after. Besyde the lond of Caldee is the lond of **AMAZOYN** þat is the lond of **FEMYNYE** + in þat reme is all wommen + nomian, Noght as summe ¹ men seyn 24 þat men mowe not lyue þere, but for because þat the wommen wil not suffre no men amonges hem to ben here souereynes. For sum tyme þer was a kyng in þat contrey + men maryed as in oþer contreyes + so befel 28 þat the kyng had werre with hem of **SICHE**, the whiche kyng highte **COLEPEUS**, þat was slain in bataylle + all the gode blood of his reme. And whan the queen + all the other noble lulyes sawen þat þei weren all wydeewes + þat 32 all the riall blood was lost þei armed hem + as creatures out of wytt þei slowen all the men of the contrey þat were left for þei wolden þat all the wommen weren wydeewes as the queen + þei weren. And fro þat tyme hiderwardes 36

Ninus
founded
Nineveh.

Tobyah
buried
there.

Abraham,
Sarah and
Lot went
from Hur
to Sichem.

Amazonie
or Feminie.
[1 fol. 65 a]

Colopens
killed in
Seythia

All the men
killed by
women

(1) þt, C.

þei neuere wolden suffren man to dwel amonges hem
lenger þan .vij. dayes + .vij. nyghtes, Ne þat no child þat
were male scholdle dueleþ amonges hem lenger þan he were
4 noryschþ + þanne sente to his fader. And whan þei wil
hauie ony compaþye of man þan þei drawen hem towardes
the londes marchyng next to hem. And þan þei [haue] ⁽¹⁾
here loues þat vson hem + þei duellen with hem an .vij.
8 dayes or .x. + þanne gon hom azen. And ȝif þei hauie
ony knaue child þei kepen it a certeyn tyme + þan senden
it to the fadir whan he can gon allone + eten be him self
or eþ þei sleen it; And ȝif it be a female þei don awey
12 þat on pappe with an hote hiren. And ȝif it be a
woman of gret lynage þei don awey the left pappe þat
þei may the better heren a scheeld, And ȝif it be a
woman on fote þei don awey the [riȝt] ⁽²⁾ pappe for to
16 scheten with howe turkeys, For they schote wel with
bowes. In þat lond þei hauie a queen þat gouerneth al
þat lond + al þei ben obeyssant to hire And ¹alweys þei
maken here queen by electioun þat is most worthy in
20 armes. For þei ben right gode werryoures + orped +
wyse, noble + worthi. And þei gon often tyme in sowd
to help of oþer kynges in here werres for gold + syluer
as oþiere sowdyoures don. And þei meyntenen hemself
24 right vygourcsly. This lond of Amazoyne is an Ile al
envirouned with the see saf in .ij. places where ben .ij.
entrees, And beþonde þat water duellen the men þat ben
here paramoures + hire loues, where þei gon to solacen
28 hem whan þei wole. Besyde amazoyne is the lond of
TARMEGITE þat is a gret contre + a ful delectable And ^{Tarmegete.}
for the godness of the contree kyng Alisandre leet first
make þere the cytee of Alisandre; And ȝit he made .xij.
32 cytees of the same name; But þat cytee is now clept
Celsite. And fro þat oþer cost of Caldee toward the ^{Seleucia.}
south is Ethiope a gret contre þat streccheth to the ende
of Egypt; Ethiope is departed in .ij. parties princypalþ.
36 And þat is in the est partie + in the meridional partie,

No boys
allowed.Girls'
breasts
burnt away,
to make
them better
fighters.

[fol. 65 v]

The queen
is elected.
The
Amazons
are great
warriours.

Mauritania. The whichie partie meridionali is clept MORETANE. And the folk of þat contree ben blake ynow + more blake þan in the toþer partie + þei ben clept mowres. In þat partie is a weþ pat in the day it is so cold þat noman may 4 drynke þere offe And in the nyȝit it is so hoot þat noman may suffre hys hond þere in. And beþonde þat partie toward the south to passe by the see Occean is a gret lond + a gret contrey, but men may not dueþ þere for the 8 feruent brennyng of the sonne, so is it passynge hoot in þat contrey. In Ethiope aþ the Ryueres + aþ the watreſ ben trouble + þei ben somdeþ salte for the gret hete þat is þere. And the folk of þat contree ben ¹lygȝtlyly dronken 12 + han but litiȝ appetyt to mete And þei han comounly the flux of the wonbe + þei lyuen not longe. In Ethiope ben many dyuerſe folk And Ethiope is clept CUSIS. In þat contree ben folk þat han but o foot + þei gon so 16 blyue þat it is meruaylle And the foot is so large þat it schadeweth aþ the body aȝen the sonne Whanne þei wole lye + reste hem. In Ethiope whan the children ben ȝonge + lytiȝ þei ben aþ ȝalowe And whan þat þei wexen 20 of age þat ȝalowness turneth to ben aþ blak. In Ethiope is the cytee of Saba + the lond of the whiche on of the .iij. kynges þat presented oure lord in Bethleem was kyng offe. Fro Ethiope men gon into ynde be 24 manye dyuerſe contreyes And men clepen the high ynde EMLAK. And ynde is devyded in .iij. princypal parties þat is [ynde] ⁽¹⁾ the more þat is a ful hoot contree + ynde the less þat is a ful atempree contrey þat 28 streccheth to the londe of Mede. And the .iij. part toward the Septentrion is ful cold so þat for pure cold + contynuel frost the water becometh Cristal. And vpon tho roches of cristal growen the gode dyamandes 32 þat ben of trouble colour; ȝelow Cristal draweth colour lyke oylle And þei ben so harde þat noman may pollysch hem + men clepen hem dyamandes in þat contree + HAMESE in anoþer contree. Oþere dyamandes men 36

The hot and cold fountain.

Turbid and salt water.

[1 fol. 66 a]

Weaknesses of Ethio-pians.

One-footed men.

India major.

India minor.

Northern India. Crystal from ice, and diamonds from crystal.

⁽¹⁾ Missing, C.

fynden in Arabye þat ben not so gode + þei ben more
 broun + more tendre. And oþer dyamandes also men
 fynden in the Ile of Cipre þat ben ȝit more tendre + hem
 4 men may wel pollischen; And in the lond of Macedoyne
 men fynden dyamaundes also, But the beste + the moste
 precyouse ben in ynde. ¹ And men fynden many tyme
 harde dyamaundes in a masse þat cometh out of gold whan
 8 men puren it + fynen it out of the myne whan men
 breken þat mass in smale peces. And sum tyme it
 happeneth þat men fynden summe as grete as a pese +
 summe lasse + þei ben als harde as þo of ynde. And aþ
 12 be it þat men fynden gode dyamandes in ynde, ȝit
 natheles men fynden hem more comounly vpon the roches
 in the see + vpon hilles where the myne of gold is; And
 þei growen many to gedre on lytil another gret And þer
 16 ben summe of the gretness of a bene + summe als grete
 as an haseþ note + þei ben square + poynted of here owne
 kynde boþe abouen + benctilen withouten worchings of
 mannes hond + þei growen togedre male + femele And
 20 þei ben norysscht with the dew of heuene And þei engen-
 dren comounly + bryngen forth smale children þat multi-
 plyen + growen aþ the zeer. I haue often tymes assayed
 þat ȝif a man kepe hem with a lityþ of the roche, +
 24 wete hem with may dew ofte sithes þei schulþ grove
 eueryche zeer, + the smale wole wexen grete. For right
 as the fyn perl congeleþ and wexeth gret of the dew
 of heuene right so doþ the verray dyamand, And right
 28 as the perl of his owne kynde taketh roundness right so
 the dyamand be vertu of god taketh squarenes. And
 men schalþ here the dyamaund on his left syde for it is
 of gretere vertue þanne þan on the right syde; For the
 32 strengthe of here growynge is toward the north þat is
 the left syde of the world, + the left partie of man is
 whan he turneth his face toward the est. And ȝif ȝou lyke
 to knowe the vertues of þe dyamand ² as men may fynden
 36 in the lapidarye þat many men knownen noȝt, I schalþ
 telle ȝou as þei beþonde the see seyn + affermen, of whom

[1 fol. 66 b]

Diamonds
from gold
oreThey grow
and multi-
ply like
animals.If watered
enough,
they will
grow.
Pearls and
diamonds
grow from
dew.Diamonds
should be
worn on the
left.

[2 fol. 67 a]

They give
man
courage,
health and
victory,

protect
him from
evil spirits,
and turn
away
witchcraft.

They cure
lunacy and
demonic
possession.

Blue
diamonds

White.

[¹ fol. 67 b]

Buyers are
often
deceived.

all science + all philosophie cometh from. He þat bereth the dyamand vpon him, it ȝeueth him hardyness + manhole + it keþeth the lemes of his body hole, It ȝeueth him victorye of his enemyes in plee + in werre ȝif 4 his cause be rightfull, + it keþeth him þat bereth it in gode wyt. And it keþeth him fro strif + ryot, fro euyȝ sweuenes, from sorwes + from enchauntementes + from fantasyes + illusiouns of wykked spirites. And ȝif 8 ony cursed wycche or enchauntour wolde bewycechen him þat bereth the dyamand, all þat sorwe + mischance schal turne to himself þorȝ virtue of þat ston. And also no wylde best dar assaylle the man þat bereth it on him. 12 Also the dyamand scholde ben ȝouen frely withouten coueytynge + withouten hyggyng + þan it is of grettere vertue. And it maketh a man more strong + more sad azenst his enemyes. And it heleth him þat is lunatyk + 16 hem þat the fend pursueth or trauayleth. And ȝit venom or poysoun be brought in presence of the dyamand anon it begynneth to wexe moyst + for to swete. þere ben also dyamandes in ynde þat ben clept **VIOLASTRES** for here 20 colour is liche vyolet or more browne þan the violettes, þat ben full harde + full precyous, But ȝit sum men loue not hem so wel as the opere. But in soþ to me I wolde louen hem als moche as þe opere, For I haue seen 24 hem assayed. Also þere is a noþer maner of dyamandes þat ben als white as cristal but þei ben a lityȝ more trouble + þei ben gode + of gret vertue + all þei ben square + poynþed of here owne kynde, And summe 28 ben .vj. squared ¹summe .iiij. squared + summe .iiij. as nature schapeth hem + þerfore whan grete lordes + knyȝtis gon to sechen worschipe in armes þei beren gladly the dyamaund vpon hem. I schal speke a 32 litiȝ more of the dyamandes all þough I tarye my matere for a tyme, to þat ende þat þei þat knowen hem not be not disceyued he gabberes þat gon be the contree þat sellen hem. For whoso wil bye the dyamand, 36 it is nedefull to him þat he knowe hem be cause þat men

counterfeten hem often of cristaſt þat is þalow. + of SAPHIRES of cytryne colour þat is þalow also, + of the Saphire loupe + of many oþer stones; But I telleþ þou theise 4 contrefetes ben not so harde. And also the poyntes wil breken lightly + men may esily pollisschen hem But summe werkmen for malice wil not pollisschen hem, to þat entent to maken men beleue þat þei may not ben 8 pollisscht. But men may assaye hem in this manere:

First schere with hem or write with hem in SAPHIRES in cristaſt or in oþer precious stones. After þat men taken the ADEMARD þat is the schipmannes ston þat draweth 12 the nedle to him And men leyn the dyamand vpon the Ademand + leyn the nedle before the ademand And þis if the dyamand be gode and vertuous, the ademand draweth not the nedle to him whils the dyamand is þere present.

16 And þis is the preef þat þei beþonde the see maken. Natholes it befalleth often tyme þat the gode dyamand leseth his vertue be synne + for Incontynence of him þat bereth it And þanne is it nedful to make it to 20 recoueren his vertue aȝen or eþ it is of litil value.

False stones
are softer.

Precious
stones or
magnets
may be used
to try
them.

The
diamond
may lose
its virtue
through sin.

OF THE CUSTOMS OF YLES ABOUTEN YNDE; CH. XIX.

OF THE DIFFERENCE BETWIX YDOLES +
SIMULACRES; OF .IIJ. MANER GROWYNGES
OF PEPPER UPON A TREE; OF THE WELLE
þAT CHAUNGETH HIS ODOUR EUERY HOUR [1 fol. 68 a]
OF THE DAY, + þAT IS MERUAYLLE.

IN YNDE ben full manye dyuerso contrees And it is cleped YNDE for a flom þat renneth þorȝhout the contree þat is clept ynde. In þat flome men fynden 24 ELES of .xxx. fote long + more And the folk þat duellen nygȝi þat water ben of euyȝ colour, grene + þalow. In YNDE + abouten ynde ben mo þan .v. M. Iles gode + grete þat men duellen in, withouten þo þat ben inhabitable +

Indus and
its giant
eels.

Numberless population of India.

They stay at home, being under slow Saturn.

We travel about, living under the quick-moving moon.

Hormuz
[¹ fol. 68 b]

The great heat.

The people lie in the rivers to be cooler.

withouten opere smale Iles. In every Ile is gret plentee of cytees & of townes & of folk with outen nombre, For men of ynde han this condicoun of kynle, þat þei neuere gon out of here owne contree & þerfore is þer gret multitude of peple, but þei ben not sterynge ne mevable be cause þat þei ben in the firste clymat, þat is of SATURNE & SATURNE is slough & litil mevyng. For he taryeth to make his turn be the .xij. signes .xxx. zeer. And the 8 mone passeth þorugh the .xij. signes in o moneth. And for because þat Saturne is of so late sterynge þerfore the folk of þat contree þat ben vnder his clymat han of kynde no witt for to meve ne stere to seche strange 12 places. And in oure contrey is all the contrarie, For wee ben in the seuenthe clymat þat is of the mone. And the mone is of lyghtly mevyng & the mone is planete of weye. And for þat skyt it zenueth vs witt of kynde 16 for to meve lyghtly & for to go dyuerse weyes & to sechen strange thinges & oþer dyuersitees of the world, For the mone enyrouneth the erthe more hastyly þan ony oþer planete. Also men gon þorugh ynde be many dyuerse 20 contrees to the gret see OCCEAN And after men fynden þere an Ile þat is clept CRUES & þider comen marchantes of Venyse & Gene ¹ and of oþer marches for to byen marchandyses. But þere is so grete hete in þo marches 24 & namely in þat Ile, þat for the grete distress of the hete mennes ballokkes hangen down to here knees for the gret dissoluicion of the body. And men of þat contree þat knowen the manere lat hynde hem vp or eþt myghte þei 28 not lyue & anoynt hem with oynementes made þerfore to holde hem vp. In þat contree & in Ethiope & in many oþer contrees the folk lyggen all naked in ryueres & wates, men and wommen to gedre, fro vndurne of the 32 day til it be passed the noon. And þei lyen all in the water saf the visage for the grete hete þat þere is. And the wommen hauen no schame of the men, but lyen all togidre, syde to syde, til the hete be past. þere may 36 men see many foule figure assembled & namely nygh the

gode townes. In þat Ile ben schippes withouten nayles of Iren or bondes for the roches of the Ademandes, for þei ben all fuþ þere aboute in þat see þat it is merueyle to 4 speken of. And ȝif a schipp passed be þo marches þat hadde ouþer Iren bondes or Iren nayles, anon he scholde ben perisscht, For the Ademand of his kynde draweth the Iren to him And so wolde it drawe to him the schipp, 8 be cause of the Iren, þat he scholde never departen fro it ne never go þens. Fro þat Ile men gon be see to a noþer Ile þat is clept CHANA, where is gret plentee of corn + wyn. And it was wont to ben a gret Ile + a gret 12 hauene + a good but the see hath gretly wasted it + ouercomen it. The kyng of þat contree was wont to ben so strong + so myghty þat he heeld werre ¹ aȝenst kyng Alisandre. The folk of þat contree han a dyuers 16 lawe, for summe of hem worschipe the sonne, summe the mone, summe the fuyr, summe trees, summe serpentes or the firste þing þat þei meeten at morwen, And summe worschiper symulacres + summe ydoles. But betwene 20 symulacres + ydoles is a gret difference, For symulacres ben ymages made after lykness of men or of wommen or of the sonne or of the mone or of ony best or of ony kyndely thing, + ydoles is an ymage made of lewed witt 24 of man þat man may not fynden among kyndely thinges As an ymage þat hath .iiij. heales, on of man, anoþer of an hors or of an ox or of sum oþer best þat noman hath seyn after kyndely disposicioun. And þei þat worschiper 28 symulacres þei worschiper hem for sum worthi man þat was sumtyme, as hercules + many oþere þat diden many meruayles in here tyme, For þei seyn wel þat þei be not goddes for þei knowen wel þat þere is a god of kyndle 32 þat made all thinges, the whiche is in heueþe. But þei knowen wel þat this may not do the meruayles þat he made but ȝif it had ben be the specyaþ ȝifte of god + þerfore þei seyn þat he was wel with god, And for because 36 þat he was so wel with god þerfore þei worschipe him. And so seyn þei of the sonne be cause þat he chaungeth

Near the rocks of magnet, ships can have no iron in them.

The island of Chana.

[1 fol. 69 a]
Religions of the natives.

Pictures of natural things opposed to monstrosities

Hero-worship.

Great deeds are evidence of God's favour.

Sun-worshippers justified.

the tyme + ȝeneth hete + norisschetli all thinges vpon erthe
and for it is of so gret profite þei knowe wel þat þat
myghte not be, but þat god louethli it more þan ony oþer
thing And for þat skyH god hath ȝouen it more gret vertue 4
in the world; þerfore it is gode resoun as þei seyn, to
don it worschipe and reuerence. And so seyn þei +

[1 fol. 60 b]

Apology
for fire-
worshippers
and idola-
ters.

maken here resounes of ¹oþere planetes + of the fuyr
also, be cause it is so profitable. And of ydoles þei seyn 8
also þat the ox is þe moste holy best þat is in erthe + most
pacyent and most profitable þan ony other, For he doth
gool ynow + he doth non euyH + þei knownen wel þat it
may not be *wilhouten* specyaH grace of god. And þerfore 12
maken þei here god of an ox the on part + the oþer
halfondett of a man be cause þat man is the most noble
creature in erthe + also for he hath lordschipe abouen all
bestes; þerfore make þei the halfondel of ydole of a 16
man vpwardes + the toþer half of an ox dounwardes.

Things that
bring luck
when met
in the
morning.

And of serpentes + of oþer bestes + dyuerse þinges þat
þei worschipen þat þei meten first at morwe. And þei
worschipen also specyally all þo þat þei han gode 20
meetyngs of, And whan þei spedlen wel in here iorneye
after here meetyngs, + namely suche as þei han preued
+ assayed be experiance of longe tyme. For þei seyn
þat þilke gode meetyngs ne may not come but of the 24
grace of god And þerfore þei maken ymages lychi to þo
thinges þat þei han beleeue jnne for to beholden hem
+ worschipen hem first at morwe, or þei meeten ony
contrarious thinges. And þere ben also sum cristene 28
men þat seyn þat summe bestes han gode meetyngs, þat

is to seye for to meeete *with* hem first at morwe + summe
bestes wykked meetyngs + þat þei han preued ofte tyme
þat the hare hath full euyH meetyngs + swyn + many 32
oþere bestes. And the Sparhawk or oþer foules of raveyne

Similar
supersti-
tions among
Christians.

Men-at-arms
foretell the
future from
the flight of
birds.

whan þei fleen after here praye + take it before men of
armes, it is a gode signe, And ȝif he fayle of takynge his
praye it is an euyH signe. And ²also to suche folk it is 36
an euyH meetyngs of Ravenes. In þeise thinges + in such

[2 fol. 70 a]

þere þer ben many folk þat beleeven because it happeneth so oftentyme to fallen after here fantasies ; And also þere ben men ynowe þat han no beleeve in hem. And sith þat cristene men han suchþ beleeve, þat ben enformed + taught alþ day be holy doctryne whereynne þei scholde beleeve, it is no meruaylle þanne þat the paynemes þat han no gode doctryne but only of here nature beleeven 8 more largely for here sympless. And treulyn I haue seen of paynemes + sarazines þat men clepen AUGURYNES þat whan wee ryden in armes in dyuersc contrees vpon oure enemycs, be the flyenge of foules þei wolle telv 12 the pronosticaciouns of thinges þat felȝ after And so þei diden fulþ oftentymes + profreden here hedes to wedde, but ȝit it wold fallen as þei seyden. But nathles þerfore scholde noȝt a man putten his beleeve in suche thinges, 16 but alweys han fulþ trust + beleeve in god oure souereyn lord. This Ile of CHANA the sarazines han wonnen + holden, In þat Ile ben many lyouns + many oþer wylle bestes And þere ben rattes in þat jle als grete as houndes 20 here And men taken hem with grete mastyfes, for cattes may not take hem. In this jle + manye oþere men berye not no dede men, for the hete is þere so gret þat in a lityȝ tyme the flesch wil consume fro the bones. Fro 24 þens men gon be see towardl ynde þe more to a cytee þat men clepen SARCHEE, þat is a fair cytee + a gode + þere duellen many cristene men of gode feyth. And þere ben manye religious men + namely of mendynantes. After 28 gon men be see to the lond of lomb, In þat lond ¹ groweth the peper in a Forest þat men clepen COMBAR + it groweth nowhere eȝt in alþ the world but in þat Forest + þat dureth wel an .xvij. iourneyes in lengthe. In þat forest ben .ij. gode cytees, þat on highte FLADRINE + þat other ZINGLANTZ And in euyer of hem duellen cristene men + lewes gret plentee, For it is a gode contrec + a plentefous, but þere is ouer meche passynge hete. And 32 ȝee schulȝ vnderstonde þat the peper groweth in maner as doth a wylde vyne þat is planted faste by the trees of þat 36 Pepper-plants grow like vines.

Such beliefs are pardonable among the simple heathen.

I have heard augurs announce future events.

Giant rats.

The heat consumes dead men's flesh.

A Christian city.

[1 fol. 70b]

The pepper forest.

wode for to susteynen it by as doth the vyne, And the fruyt þeroft hangeth in manere as reysynges And the tree is so thikke charged þat it semeth þat it wolde breke +
 whan it is ripe it is all grene as it were JUY beryes + þan men 4
 kyttē hem as men don the vynes + þan þei putten it
 vpon an owven + þere it waxeth blak + crisp. And þere
 is .ij. maner of peper all vpon o tree: Long peper, blak
 peper + white peper. The long peper men clepen SOR- 8
 BOTYN + the blak peper is clept FULFUL. And the
 white peper is clept BANO. The long peper cometh first
 whan the lef begynneth to come + it is lyche the chattes
 of hasell þat cometh before the lef + it hangeth lowe; 12
 And after cometh the blake with the lef in manere of
 clustres of reys[ings] all grene; And whan men han-
 gadred it þan cometh the white þat is somdeß lasse þan
 the blake And of þat men bryngen but litell in to þis 16
¹ contrees for þei bezonden withholden it for hemself
 because it is better and more attempree in kynde þan
 the blake, + þerfore is þer not so gret plentee as of the
 blake. In þat contree ben manye manere of serpentes 20
 + of oþer vermyn for the gret hete of þe contree
 and of the peper. And summe men seyn þat whan þei
 wil gadre the peper þei maken fuyr + brennen aboute to
 make the serpentes and the cokedrilles to flee, But saue 24
 here grace of all þat seyn so, For ȝif þei brenten abouten,
 the trees þat beren the peper scholden ben brent + it wolde
 dryen vp all þe vertue, as of ony oþer þing And þan þei
 diden hemself moche harm; And þei scholde neuere 28
 quenchē the fuyr. But þus þei don: þei enoynten here
 hondes + here feet [with an oynement] (1) mad of snayles
 + of oþer thinges made þerfore, of the whiche the serpentes
 + the venomous bestes haten + dreden the sauour, + þat 32
 maketh hem fice before hem be cause of the smel + þan
 þei gadren it seurly ynow + wyndwe[n]² for þan is no drode
 of no vermyn to come nere hem. Also toward the heed
 of þat forest is the cytee of POLOMBE, And aboue the 36

When ripe,
the berries
are green,
like ivy
berries, until
put on an
oven.

Long, black,
and white
pepper.

Long pepper
is like the
catkins of
the hazel.

Black is
like grapes.

The white
is less
plentiful.

[¹ fol. 71 a]

Snakes
abound
in that
country.

I do not
believe that
fires are
lighted in
the pepper
forest to
drive the
serpents
away.

The natives
anoint
themselves
with smell-
ing sap to
gather
pepper in
safety.

(1) Missing in C.

² wyndwed, C.

cytee is a grete mountayne þat also is clept **Polombe** And
of þat mount the cytee lateth his name, And at the foot
of that mount is a fair welle þat a gret þat hath odour þat

The
Fountain
of Youth.

4 sauour of alle spices, And at euery hour of the day he
chaungeth his odour þat his sauour dyuersely And whoso
drynketh .ij. tymes fasting of þat water of þat welle he
is hool of aþ maner sykeness þat he hath. And þei þat
8 duellen þere þat drynken often of þat welle þei neuere han
sekeness þat þei semen aþ weys ȝonge. I haue dronken
þere of .ij. or .iiij. sithes þat me thinketh I fare the
better. Sum men clepen it the welle of ȝouth for þei

I tried it
three or
four times.

12 þat often drynken þere of semen aþweys ȝongly þat lyuen
withlouten sykeness, And men seyn þat that welle cometh
out of paradys þat before it is so vertuous. Be aþ þat
contree growethli gode gyngeuere And þerfore thider gon the

[1 fol. 71v]

16 marchauutes for spicerie. In þat lond men worschipen
the Ox for his sympleness þat for his mekeness þat for the
profite þat cometh of him And þei seyn þat he is the
holiest best in erthe, For hem semethli þat whosoeuere
20 be meko þat pacyent he is holy þat profitable, for þanue þei
seyn he hath aþ vertues in him. þei maken the ox to
laboure .vj. ȝeer or .vij. þat þei ete him. And the
kyng of þat contree hathli aþwey an ox with him And

The worship
of oxen.

24 he þat keþetli him hathli euery day grete fees þat keþetli
euery day his dong þat his vryne in .ij. vessell of gold þat
bryngen it before here prelate þat þei clepen **ARCHIPROTHE-**
PAPATON. And he berethli it before the kyng þat makethli þere

28 ouer a gret blesyng þat the kyng wetethli his hondes
þere in þat þei clepen Gaul þat anoyntethli his front þat his
brest and after he frotethli him with the dong and with
the vryne with gret reuerence for to ben fulfilt of vertues
32 of the ox þat made holy be the vertue of þat holy þing þat
nought is worth. And whan the kyng hath don þanne
don the lordes And after hem here mynystres þat oper men,
36 þif þei may haue ony remenant. In þat contree þei maken
ydoles half man half ox And in þo ydoles euyll spirites
speken þat ȝeuuen answere to men of what is asked hem.

The pre-
late's duties

Idolatrous sacrifice.

The burning of dead bodies

Suttee

[1 fol. 72 a]

A widower may marry again.

Before þerse ydoles men sleen here children many tymes
þ spryngen the blood vpon the ydoles þ so þei maken here
sacrifice. And whan ony man dyeth in the contree þei
brennen his body in name of penance to þat entent þat he 4
suffre no peyne in erthe to ben eten of wormes. And ȝif
¹ his wif haue no child þei brenne hire with him þ seyn þat
it is resoun þat sche make him compayne in þat oþer
world as sche did in this. But þ sche haue children with 8
him þei leten hire lyue with hem to bryng hem vp ȝif
sche wole. And ȝif þat sche loue more to lyue with here
children þan for to dye with hire husbonde, men holden
hire for fals þ cursed ne schel schal never ben loued ne 12
trusted of the peple. And ȝif the womman dye before
the husbonde men brennen him with hire ȝif þat he
wole And ȝif he wil not, noman constreyneth him þere
to, but he may wedde anoþer tyme withouten blame or 16
reproef. In þat contree growen many stronge vynes þ the
wommen drynken wyn þ men not And the wommen
schauen hire berdes þ men not.

Ch. XX OF THE DOMES MADE BE SEYNT THOMAS
HOND; OF DEUOCIOUN þ SACRIFICE MADE TO
YDOLES þERE, IN THE CYTEE OF CALAMYE;
AND OF THE PROCESSIOUN IN GOYNGE
ABOUTE THE CYTEE.

The tomb of St. Thomas in Calamy.

His body was some time in Edessa.

FROM þat contree men passen be many marches 20
toward a contree a .x. iourneyes þens þat is
clept MABARON þ it is a gret kyngdom þ it hath many
faire cytees þ townes. In þat kyngdom lith the body of
seynt Thomas the Apostle in fleshi þ bon in a faire tombe 24
in the cytee of CALAMYE, for þere he was martyred þ
buried. But men of Assirie beeren his body in to MESO-
PATAYME in to the cytee of EDISSE And after he was
brought þider azen, And the arm þ the hond þat he putte 28
in oure lordes syde whan he appered to him after his

resurtesyoun and seyde to him: *NOLI ESSE INCREDULUS
SED FIDELIS*, is ȝit lyggynge in a vessell withouten the
tombe. And be þat hond þei maken alþ here Iuggementes
4 in the contree, whoso hath right or wrong, For whan þer
is ony dissencionoun betwene ¹.ij. partyes + euery of hem
meynteneth his cause + seyth þat his cause is rightful
And þat ofer seyth the contarye, þanne boþe partyes
8 writen here causes in .ij. billes And putten hem in the
hond of seynt Thomas And anon he casteth a wey the
bille of the wrong cause + holdeth stille the bille with
the right cause. And þerfore men comen fro fer contrees
12 to haue juggement of doutable causes, And ofer jugge-
ment vse þei non þere. Also the chirche where seynt
Thomas lyth is boþe gret + fair + alþ fuþ of grete
SUMULACRÉS + þo ben grete ymages þat þei clepen here
16 goddes, of the whiche the leste is als gret as .ij. men.
And amonges þeise ofer þere is a gret ymage more þan
ony of the ofer þat is alþ couered with syn gold +
precious stones + riche perles And þat ydole is the god
20 of false cristene þat han reneyed hire feyth. And it syteth
in a chayere of gold fuþ nobely arrayed + he hath aboute
his necke large gyrdles wrought of gold + precious stones
+ perles; + this chirche is fuþ richely wrought + alþ ouer
24 gylt withjune. And to þat ydole gon men on pilgrimage
als comounly + with als gret deuocioun as cristene men
gon to seynt Iames or ofer holy pilgrimages. And many
folk þat comen fro fer londes to seclie þat ydole, for the
28 gret deuocyon þat þei han, þei loken neuere vpward
but euermore down to the erthe, for drede to see ony thing
aboute hem þat scholde lette hem of here deuocioun. And
summe þer ben þat gon on pilgrimage to this ydole þat
32 beren knyfes in hire hondes þat ben made fuþ kene +
scharpe + alþ weyes as þei gon þei smyten hem self in
here armes + in here legges ² + in here thyres with many
hidouse woundes + so þei scheden here blood for loue
36 of þat ydole And þei seyn þat he is blessed + holy
þat dyeth so for loue of his god And ofer þere ben

How his
hand gives
judgment.

[¹ fol. 72 b]

Large idols
in his
church.

The god of
renegade
Christians.

Pilgrims
looking
always
towards the
earth.

Pilgrims
that wound
themselves
with knives.

[² fol. 73 a]

Children
sacrificed.

Kneeling
at every
third step.

The pond
containing
valuables
for keeping
the minster
in repair.

The Jugger-
naut car.

[^a fol 73 b]

þat leden hire children for to sle to make sacrifice to þat ydole + after þei han slayn hem þei spryngen the blood vpon the ydole. And summe þer ben þat comen fro ferr + in goyng toward this ydole at euery thrydde pas þat 4 þei gon fro here hows, þei knelen + so contynuen til þei come thider. And whan þei comen þere þei taken ensence + oper aromatyk thinges of noble smel + sensen the ydole as we wolde don here goddes preciouuse 8 body. And so comen folk to worshipe this ydole sum from an hundred myle + summe fro many mo. And before the mynstre of this ydole is a *VYUERE* in maner of a gret lake full of water And þere in pilgrymes casten 12 gold + syluer, perles + precious stones withouten nombre in stede of offrynges And whan the mynystres of þat chirche neden to maken ony reparacioun of the chirche or of ony of the ydoles, þei taken gold + siluer, perles 16 or precious stones out of the vyuere, to quyten the costages of such þing as þei maken or reparen; so þat no thing is fawty, but anon it schal ben amended. And ȝee schal vnderstonde þat whan [ben] (¹) grete festes + 20 solempnytees of þat ydole, as the dedicacioun of the chirche + the thronyng of the ydole al the contree aboute meten þere to gidere. And þei setten this ydole vpon a chare with gret reuerence, wel arrayed with 24 clothes of gold, of riche clothes of TARTARYE, of CAMACAA + oper precyous clothes, + þei leden him aboue the cytee with gret solempnytee. And before the chare gon first in processioune al the maylenes of the contree .ij. + .ij. 28 togydere ful ordynatly, And after the maylenes gon the pilgrymes And summe of hem fallen doun vnder the wholes of the chare + lat the chare gon ouer hem, so þat þei ben dede anon. And summe han here armes 32 or here lynes al tobroken + somme the sydes, + al this don þei for loue of hire god in gret devocioun. And hem thinketh þat the more peyne + the more tribulacioun þat þei suffren for loue of here god, the 36

(¹) Missing, C.

more ioye þei schul^t haue in another world And schortly
to seye ȝou, þei suffren so grete peynes + so harle
martyrdomes for loue of here ylde þat a cristene man

They suffer more for their idol than Christians would for Jesus.

4 I trowe durst not taken vpon him the tentlie part the
peyne for loue of oure lord Ihesu crist. And after I seye
you before the clare gon al the mynstralles of the contrey
wilhouten nombre with dyuerse instruementes t bei maken

Procession with music.

8 aH the melodye þei þei cone. And whan þei han gon
aH aboute the cytee þanne þei returnen azen to the
mynstre + putten the ydole azen into his place And
þanne for the loue + in worschipe of þat ydole and for

Many
suicides
in the
minster.

12 the reuerence of the feste þei slen hem self a .cc. or
.cc. persones with scharpe knyfes, of the whiche þei
bryngen the bodyes before the ydole + þan þei seyn pat
þo ben seynies because þat þei slouen hem self of here

16 owne gode wille for loue of here ydole. And as men
here þat hadde an holy seynt of his kyn wolde thinke
þat it were to hem an high worschipe, right so hem
thinketh here. And as men here devoutly wolde write

Their families are proud of them.

20 holy seyntes lyfes + here myracles + sewen for here
canonyzaciouns, right so don þei þere for hem þat sleen
hemself wilfully for loue of here ydole + seyn þat þei
ben ¹gloriouse martyres + seyntes + putten hem in here

Their lives
are written
and their
praises
sung, like
those of our
saints.

24 wrytynges + in here letanyes + avaunten hem gretly on
to a nother of here holy kynnesmen þat so becomen
seyntes + seyn: I haue mo holy seyntes in my kynrede
þan þou in þin. And the custome also here is this þat

[1 fol. 74 a]

28 whan þei þat han such deuocioun + entent for to sle
himself for loue of his god, þei senden for aſt here
frendes + han gret plente of mynſtreſſ + þei gon before
the whole ledyngue him þat wil sle himself for such

The ritual
for killing
one's self
before the
idol.

32 deuocioun betwene hem with gret reuerence. And he
all naked hath a ful scharp knyf in his hond + he
cutteth a gret pece of his flesch + casteth it in the face
of his wuldesynghe his cruyssane recommandinge him

36 to his god. And þan he smyþeth himself + maketh grete
wounles + depe here + þere til he falle doun ded. And

The dead
body pre-
sented to
the god.

þan his frendes presenten his body to the ydole + þan þei
seyn syngynge: holy god behold what thi trewe seruant
hath don for þe, he hath forsaken his wif + his children
+ his ricchess + al the gooles of the world + his owne lyf 4
for the loue of þe + to make þe sacrifice of his flesch + of
his blode, wherfore holy god putte him among thi beste
belouede seyntes in thi blisse of paradys, for he hath
wel disserued it. And þan þei maken a gret fuyre + 8
brennen the body + þanne enerych of his frendes taken
a quantyte of the assches + kepen hem in stede of
relykes + seyn þat it is holy thing. And þei haue no
dred of no perile whils þei han þo holy assches vpon 12
hem, And putten his name in here letanyes as a seynt.

The ashes
from its
pyre kept
as reliques.

CH. XXI. OF THE EUYLL CUSTOMS VSED IN THE YLE
OF LAMARY, + HOW THE ERTHE AND THE
SEE BEN OF IOWND FORME AND SCHAPP,
BE PREF OF THE STERRE THAT IS CLEPT
ANTARTYK, þAT IS FIX IN THE SOUTH.

[fol. 74 v]

The
Adamites
of Lamory.

Community
of wives.

FRO þat contree go men be the see OCCEAN + be many
lyuerset yles + be many contrees þat were to longe
for to tell of. And a.lij. iorneyes fro this lond þat I haue 16
spoken of þere is another lond þat is full gret þat men
clepen LAMARY. In þat lond is full gret hete + the custom
þere is such þat men + wommen gon al naked. And þei
scornen whan thei seen ony strange folk goynge clothed 20
And þei seyn þat god made ADAM + EUE al naked And
þat uoman scholde schame him to schewen him such as
god made him, For no thing is foul þat is of kyndely
nature. And þei seyn þat þei þat ben clothed ben folk of 24
another world or þei ben folk þat trowen not in god.
And þei seyn þat þei þei beleeuen in god þat formed the
world + þat made ADAM + EUE + al oþer þinges. + þei
wedden þere no wyfes, for al the wommen þere ben 28
comoun + þei forsake noman And þei seyn þei synnen ȝif
þei refusen ony man, And so god commanded to ADAM

¶ EUE t to aH þat comen of him, whan he seyde: CRESCE
 ET MULTIPLICAMINI ET REPLETE TERRAM. And þerfore
 may noman in þat contree seyn: this is my wyf, ne no
 4 womman may seye: this is myn husbonde. And whan
 þei han children þei may ȝeuen hem to what man þei
 wole þat hathi companyel with hem. And also aH the
 lond is comoun, for aH þat a man holdeth o zeer another
 8 man hathi it anoþer zeer, And euery man taketh what
 part þat him lyketh. And also aH the goðes of the lond
 ben comoun, cornes t aH oþer þinges, for noþing þere is
 kept in clos ne noþing þere is vndur lok t every man þere
 12 taketh what he wole withouten ony contradiccioun t als
 riche is o man þere as is another. ¹But in þat contree
 þere is a cursed custom, for þei eten more gladly mannes
 flesch þan ony oþer flesch. And ȝit is þat contree habundant
 16 of flesch, of fissaþ, of cornes, of gold t syluer t of aH
 oþer goðes. ȝider gon marchauntes t bryngen with hem
 children to selle to hem of the contree t þei byzen hem. And
 ȝif þei ben fatte þei eten hem anon, And ȝif þei ben lene þei
 20 feden hem tiH þei ben fatte t þanne þei eten hem. And
 þei seyn þat it is the best flesch t the swettest of aH the
 world. In þat lond ne in many oþere beþonde þat noman
 may see the sterre TRANSMONTANE þat is clept the sterre of
 24 the see, þat is vnmevable t þat is toward the north, þat
 wee clepen the lodesterre. But men seen anoþer sterre
 the contrarie to him, þat is toward the south, þat is clept
 ANTARTYK. And right as the schipmen taken here avys
 28 here t gouerne hem be the lodesterre, right so don
 schipmen beþonde þo parties be the sterre of the south,
 the whiche sterre appereth not to vs. And this sterre þat
 is toward the north þat we clepen the lodesterre ne
 32 appereth not to hem. For whiche cause men may wel
 parceyue þat the lond t the see ben of rownde schapp t
 forme, For the partie of the firmament scheweth in o
 contree þat scheweth not in another contree. And men
 36 may wel preuen be experiance t sotyle compassement of
 wytt þat ȝif a man fond passages be schippes þat wolde go

The land is
common
property.

[¶ fol. 75 a]
Cannibal-
ism.

Little
children
eaten when
fat.

The Polar
star is not
visible
there.

The
Antarctic
star is.

This proves
the earth
to be round.

Circum-
navigation
is possible.

to serchen the world, men myghte go be schippe aH aboute the world + abouen + benethen, The whiche thing I proue þus, after þat I haue seyn. For I haue ben toward the partes of Braban + beholden [in]⁽¹⁾ the ASTROLABRE þat the sterre þat is clept the transmontayne is .liij. degrees high, And more forþere in ALMAYNE + BEWME it hath .lviii. degrees, And more forth toward the ¹parties SEPTEM-TRIONELES it is .lxij. degrees of heglite + certeyn mynutes, for I self haue mesured it be the Astrolabre. Now schul^þ ȝe knowe þat aȝen þat TRANSMONTAYNE is the toþer sterre þat is clept ANTARTYKE as I haue seyd before. And þo .ij. sterres ne meeuen neuere, And be hem turneth aH the firmament right as doth a wheel þat turneth be his axiȝ tree, So þat þo sterres beren the firmament in .ij. egall parties, so þat it hath als mochel abouen as it hath benethen. After this I haue gon toward the parties MERIDIONALES, þat is toward the south And I haue founden þat in lybye men seen first the sterre ANTARTYK. And so fer I haue gon more forth in þo contrees þat I haue founde þat sterre more high, so þat toward the high lyhye it is .xvij. degrees of heglite + certeyn mynutes, of the whiche .lx. mynutes maken a degree. After goyng be see + be londe toward this contree of þat I haue spoke + to oþer yles + londes beþonde þat contree I haue founden the sterre ANTARTYK of .xxxij. degrees of heglite + mo mynutes. And ȝif I hadde had compayne + schipynge for to go more beþonde I trowe wel in certeyn þat wee scholde haue com aH the roundness of the firmament aH aboute. For as I haue seyd ȝou beform the half of the firmament is betwene þo .ij. sterres, The whiche halfondeH I haue seyn. And of the toþer halfondeH I haue seyn toward the north vnder the TRANSMONTANE .lxij. degrees + .x. mynutes, And toward the partie MERIDIONALE I haue [seyn]⁽²⁾ vnder the antartyk .xxxij. degrees + .xvj. mynutes, And þanne the halfondeH of the firmament in aH ne holdeth not but .ix. degrees. And of þo .ix. I haue seen 36

(¹) Missing, C.

(²) been, C.

In Bohemia
and further
to the
North, I
have seen
the Polar
star 62
degrees
high.

[1 fol. 75 b]

To the
South, I
have seen
the Ant-
arctic star
59 degrees
high.

.lxij. on þat o part t .xxxvij. on þat oþer part þat ben .iij. ^[1 fol. 76 a]
 t .xv. degrees t nygħi the halfondeH of a degree. And so
 þere ne fayleth but þat I haue seen aH the firmament saf
 4 .iij. t .iiij. degrees t þe halfondeH of a degree And þat is
 not the fourthe partie of the firmament, For the .iiij.
 partie of the roundness of the firmament holt .iiij. t .x.
 degrees, So þere fayleth but .v. degrees t an half of the
 8 fourthe partie. And also I haue seen the .ij. parties
 of aH the roundeness of the firmament t more ȝit .v.
 degrees t an half, Be the whiche I seye ȝou certeynly, þat
 men may envirowne aH the erthe of aH þe world as wel
 12 vnder as abouen t turnen azen to his contre þat hadde
 compayne t schippyng t conduyt. And alweys he
 scholde fynde men londes t yles as wel as in this contre,
 For ȝee wyten wel þat þei þat ben toward the antartyk
 16 þei ben stregħit feet azen feet of hem þat dwellen vnder
 the TRANSMONTANE also wel as wee t þei þat dwellyn
 vnder vs ben feet azenst feet. For aH the parties of
 see t of lond han here appositees habitables or trespass-
 20 ables t [yles]⁽¹⁾ of þis half t bezondhalf. And wyteth
 wel þat after þat þat I may parceyue t comprehend the
 londes of PRESTRE IOHN Emperour of Ynde ben vnder
 vs. For in goynge from Scotlond or from Englond toward
 24 Ierusalem men gon vpward alweys, For oure lond is in the
 lowe partie of the erthe toward the west And the lond of
 PRESTRE IOHN is the lowe partie of the erthe toward
 the Est and han there the day whan wee haue the nygħt;
 28 And also high to the contrarie þei han the nygħt whan
 wee han the day. For the erthe t the see ben of round
 forme and schapp as I haue seyd beforne And þat þat men
 gon vpward ² to o cost, men gon downward to another
 32 cost. Also ȝee haue herd me seye þat IERUSALEM is in
 the myddes of the world t þat may men preuen t schewen
 þere be a spere þat is right into the erthe vpon the hour of
 mydday whan it is EQUINOXIVM, þat scheweth no schadwe
 36 on no syde. And þat it scholde ben in the myddes of

I have
therefore
seen three-
quarters of
the sky.

Doctrine
of the
Antipodists
defended.

Our
Antipodes
are in
Prestre
John's
Empire.

[2 fol. 76 b]

In Jeju-
salem, a
spear throws
no shadow
at noon
on the
Equinox.

(1) þei, MS.

The Holy
City is as
far from the
eastern as
from the
western
limit of the
earth.

A traveller
having
searched the
world,
finally found
himself
where his
own
language
was
spoken

If he had
proceeded
further, he
would have
reached his
home, but
he went
back.

Later on,
visiting
Norway,
he identified
the very
island.

[¹ fol. 77 a]

The people
of our
Antipodes
need not
fall into
the sky
any more
than we do.

the world Dauid wytnesseth it in the psauter where he seyth: *DEUS OPERATUS EST SALUTEM IN MEDIO TERRE.* þanne þei pat parten fro þo parties of the west for to go toward IERUSALEM, als many iorneyes as þei gon 4 vpward for to go thider, in als many iorneyes may þei gon fro IERUSALEM vnto oþer confynys of the superficialtee of the ertþe þeþonde. And whan men gon þeþonde þo iourneys toward ynde + to the foreyn yles, 8 all is enyronyng the roundnesse of the ertþe + of the see vnder oure contrees on this half. And þerfore hath it befallen many tymes of oþing þat I haue herd countyd whan I was 30ng, how a worthi man departed somtyme 12 from oure contrees for to go serche the world, And so he passed ynde + the yles þeþonde ynde where ben mo þan v. M. yles. And so longe he wente be see + lond + so enirround the world be many seisons, þat he fond 16 an yle where he herde speke his owne langage, callynge on oxen in the plowgh suche wordes as men speken to bestes in his owne contree, Where of he hadde gret meruayle, for he knew not how it myghte be. But I 20 seye þat he had gon so longe be londe + be see, þat he had enyround all the ertþe, þat he was comen azen enirounyng þat is to seye goyng aboute vnto his owne marches. + ȝif he wolde haue passed forth, (¹) he had 24 founden his contre ¹ and his owne knouleche. But he turned azen from þens fro whens he was come fro + so he loste moche peynefull labour, as himself seyde a gret while after þat he was comen hom. For it befell after 28 þat he wente in to Norweye and þere tempest of the see toke him and he arryued in an yle And whan he was in þat yle he knew wel þat it was the yle where he had herd speke his owne langage before, + the callynge of 32 oxen at the plowgh, + þat was possible þinge. But how it semeth to symple men vnlerned þat men ne mowe not go vnder the ertþe + also þat men scholde falle toward the heuene from vnder. But þat may not be vpon less 36

(¹) til, C.

þan wee mowe falle toward heuene fro the erthe where
 wee ben. For fro what partie of the erthe þat man dueh
 ouper abouen or benethen it semeth always to hem þat
 4 duellen þei gon more right þan ony oþer folk And
 right as it semeth to vs þat þei ben vnder vs, right so it
 semeth hem þat wee ben vnder hem. For ȝif a man
 myghte falle fro the erthe vnto the firmament, be grettere
 8 resoun the erthe + the see þat ben so grete + so heuy
 scholde fallen to the firmament, but þat may not be And
 þerfore seith oure lord god: NON TIMEAS ME QUI SUSPENDI
 TERRAM EX NICHIL. And alþ be it þat it be possible
 12 þing þat men may so enyroune alþ the world, nathelos
 of a .M. persones on ne myghte not happen to returnen
 in to his contree. For, for the gretness of the erthe
 + of the see men may go be a .M. and a .M. other
 16 weyes, þat noman cowde redye him perfitye toward the
 parties þat he cam fro, but ȝif it were be aventure +
 happ or be the grace of god. For the erthe ¹is ful
 large + ful gret + holt in roundness + aboute enyroun
 20 he abouen + be benethien .xx. M.CCCC. + .xxv. myles,
 after the opynyoun of olde wise astronomeres. And
 here seyenges I repreue nought, But after my lytyll wytt
 it semeth me, sauynge here reuerence, þat it is more. And
 24 for to haue better vndirstondynge I seye þus: Be per
 ymagyned a figure þat hath a gret compas + aboute the
 poynþ of the gret compas þat is clept the centre be made
 another litil compas. þan after be the gret compas
 28 devised be lynes in manye parties And þat alþ the lynes
 meeten at the centre, so þat in as manye parties as the
 grete compas schal be departed, in als manye schall be
 departed the litil þat is aboute the centre, alþ be it
 32 þat the spaces ben lesse. Now þanne, be the gret compas
 represented for the firmament And the litil compas
 represented for the erthe. Now þanne, the firmament is
 deuyised be Astronomeres in .xij. signes and every signe
 36 is deuyised in .xxx. degrees, þat is .CCC. + .lx. degrees
 þat the firmament hath a bouen. Also be the erthe

Each nation imagines itself to stand upright, and all others to go topsy turvy.

The difficulty in a voyage round the earth is to find one's way back.

[fol. 77v]

The earth's circumference is 20,425 miles.

The celestial and terres- trial circles are divided into 360 degrees.

deuyed in als many parties as the firmament + lat *every* partye answere to a degree of the firmament. And wytēt it wel þat after the Auctoures of Astronomye .DC. furlonges of erthe answeren to a degree of the 4 firmament And þo ben .iiij. .vij. Mit. + .iiij. furlonges. Now he þat here multiplyed be .CCC sithies + .Ix. + þan þei ben .xxxj. M^t. + .DC. myles, *every* of .vij. furlonges, after myles of oure contree. So moche hath the erthe in 8 roundness + of heighe enviroun after myn opynyoun + myn vndirstondynge. And þee schul^t vndirstonde þat after the opynyoun of olde wise ¹ Philosophres + Astronomeres oure contree ne Ireland ne Wales ne Scotlond ne Norweye 12 ne the ober yles costynge to hem ne ben not in the superficyalte countel abouen the erthe, as it schewēþ be all the bokes of Astronomye. For the superficialtee of the erthe is departed in .vij. parties for the .vij. planetes And þo parties ben clept clymates. And oure parties be not of the .vij. clymates, for þei ben descendynge toward the west betwene high toward the roundness of the world, + þere ben the yles of ynde, 20 And þei ben azenst vs þat ben in the lowe contree, + the .vij. clymates strechen hem envirounynge the world.

CH. XXII. OF THE PALAYS OF THE KYNG OF THE YLE OF IAUA ; OF THE TREES þAT BEREN MELE, HONY, WYN + VENYM, + OF OTHERE MERUAYLLES + CUSTOMS VSED IN THE YLES MARCHINGE þERE ABOUTEN.

BESYDE þat yle þat I haue spoken of þere is another 24 yle þat is clept SUMOBOR þat is a gret yle + the kyng þereof is right myghty. The folk of þat yle maken hem alweys to ben marked in the visage with an hote yren bothe men and woomen for gret nobless, for to ben 28

knownen from *oper* folk, for þei holden hemself most noble
 & most worthi of all the world. And þei han were
 alweys with the folk þat gon all naked. And faste besyde
 4 is another yle þat is clept BETEMGA þat is a gode yle & a
 plentyfous. And many *oper* yles ben þere aboue where
 þere ben many of dyuerse folk of the whiche it were to
 longe to speke of al. But fast besyde þat yle for to passe
 8 be see is a gret yle & a gret contree þat men clepen IAU
 & it is nygh .ij. M. myle in circuity. And the kyng of þat
 contree is a full gret lord & a riche & a myghty And
 hath vnder him .vij. *oper* kynges of .vij. *oper* yles abouten
 12 hym. ¹ This yle is full wel enhabyted & full wel manned,
 þere growen all maner of spicerie more plentyfouslich
 þan in ony *oper* contree, As of gyngeuere, clowegylofres,
 canell, zedewall, notemuges & maces. And wyteth wel
 16 þat the notemuge bereth the maces, For right as the note
 of the haseff hath an husk withouten, þat the note is
 closed in til it be ripe & after falleth out, right so it is of
 the notemuge & of the maces. Manye *oper* spices & many
 20 *oper* godes growen in þat yle, For of all þing is þere
 plentee saf only of wyn. But þere is gold & siluer gret
 plentee. And the kyng of þat contre hath a paleys full
 noble & full merucylous & more riche þan ony in the
 24 world, For all the degrez to gon vp in to halles & chambres
 ben on of gold, anoper of syluer. And also the paumentes
 of halles & chambres ben all square on of gold & anoper of
 syluer & alle the walles withinne ben couered with gold
 28 & syluer in fyn plates. And in þo plates ben stories &
 batayles of kuygñites enleved & the crounes & the cercles
 abouten here hedes ben made of precious stones & riche
 perles & grete. And the halles & the chambres of the
 32 palays ben all couered withinne with gold & syluer, so
 þat noman woldre trouwe the richess of þat palays but he
 had seen it. And witeth wel þat the kyng of þat yle is
 so myghty þat he hath many tymes ouercomen the grete
 36 CANE of CATHAY in bataylle, þat is the most gret
 Emperour þat is vnder the firmament ouper besonde the

Java is
powerful,

[1 fol. 78 b]
and rich
in spices.

Mace is the
husk of
nutmeg.

The steps
and floors of
the king's
palace are
gold and
silver.

Figures
embossed
on the walls.

Wars
between the
king of
Java and
the Great
Chin.

see or on this half. For þei han had oftentyne werre
betwene hem, because þat the grete CANE wolde constrey-

[¹ fol. 79 a] 1 nen him to holden his lond of him, but þat other at all
tymes defendethi him wel aȝenst him. After þat yle in 4
goyng be see men fynden another yle gode t gret þat
men clepen PATHEN, þat is a gret kyngdom full of faire
cytees t full of townes. In þat lond growen trees þat
beren mele wherof men maken gode bred t white t of 8
gode sauour And it semeth as it were of whete, but it is
not allynge of suchi sauour. And þere ben oþer trees
þat beren hony gode t swete And oþer trees þat beren
venym aȝenst the whiche þere is no medicyne but [on] 12
And þat is to taken he:re propre leves t stampi hem t
tempere him with water t þan drynke it And ell he schall
dye, for triacle wil not avaylle ne non oþer medicyne.

Homeo-
pathy.

Attempt of
the Jews to
poison
Christ-
endom.

Of this venym the Iewes had let sechen of on of here 16
frendes for to empoyson all cristiantee as I haue herd
hem seye in here confessioune before here dyenge. But
thanked be all myghty god þei fayleden of hire purpos
but alweys þei maken gret mortalitee of poeple. And 20
oþer trees þer ben also þat beren wyn of noble sentement.
And ȝif ȝou lyke to here how the mele cometh out of the
trees I schall seye ȝou. Men hewen the trees with an
hachet all aboute the fote of the tree tiȝ þat the bark 24
be perced in many parties t þan cometh out þerof a
thikke lykour, the whiche þei resceyuen in vesselles t
dryen it at the hete of the sonne. And þan þei han it to
a mylle to grynde And it² becometh faire mele t white. 28

[² fol. 79 b] And the hony t the wyn t the venym ben drawnen out of
oþer trees in the same manere t þat in vesselles for to
kepe. In þat yle is a ded see þat is a lake þat hath no
ground And ȝif ony thing falle in to þat lake it schall 32
neuere comen vp aȝen. In þat lake growen reedles þat ben
cannes þat þei clepen THABY þat ben .xxx. falme long
And of þeis cannes men maken faire houses. And þer
ben oþer canes þat ben not so longe þat growen nere the 36
lond t han so longe rotes þat duren wel a .iiij. quarteres of

A gum
oozes from
holes in the
barks, and
is ground
into flour.

Honey,
poison and
wine exude
in the same
way.

Long canes.

a furlong ore more. And at the knottes of þo rotes men
 fynden precious stones þat han gret vertues And he þat
 bereth ony of hem vpon him, yren ne steel ne may not
 4 hurt him ne drawe no blod vpon him And perfore þei þat
 han þo stones vpon hem fighten ful hardyly bothe on see &
 lond For men may not harmen [hem] on no partye. And
 perfore þei þat knownen the manere & schuul fighte with
 8 hem þei schoten to hem arwes & quarelles withouten yren
 or steel & so þei hurten hem & sleen hem. And also of
 þo cannes þei maken houses and schippes & oper thinges
 as wee han here makynge houses and schippes of oke or of
 12 ony oper trees. And deme noman þat I seye it but for a
 trufful, for I haue seen of þo cannes with myn owne
 eyzen ful many tymes lyggyng vpon the Ryuere of þat
 lake, of the whiche .xx. of oure felowes ne myghten not
 16 liften vp ne beren on to the ertlic. After this ¹yle men
 gon be see to anoþer yle þat is clept CALONAK & it is a
 fair lond & a plentifous of godes. And the kyng of þat
 contrey hath als many wifes as he wole For he makth
 20 serche al the contree to geten him the fairest maydens
 þat may ben founde & maketh hem to ben brought before
 him And he taketh on o nyght & anoþer a noþer nyght &
 so forth contynuelly sewyng, so þat he hath a .M. wifes
 24 or mo. And he liggeth never but o nyght with on. of
 hem & anoþer nyght with a noþer, but zif þat on happene
 to ben more lusty to his plesance þan another. And
 perfore the kyng geteth ful many children, sumtyme an
 28 .C. sumtyme an .CC. & sumtyme mo. And he hath also
 into a .xiiij. Mit Olifauntz or mo, þat he maketh for to
 ben brought vp amonges his vileynes be al his townes.
 For in eas þat he had ony werre aȝenst ony oper kyng
 32 aboute him þanne [he] maketh certeyn men of armes for
 to gon vp in to the castelles of tree made for the werre
 þat craftyly ben sett vpon the Olifantes bakkes, for to
 fyghten aȝen hire enemyes, & so don oper kynges þere
 36 aboute. For the maner of werre is not þere as it is here

Precious stones found on the root of canes.

Neither iron nor steel can hurt those that wear them.

I have seen giant canes with my own eyes.

[¹ fol. 80a]

The king of Calonak has more than a thousand wives.

He has as many as two hundred children, and 14,000 tame elephants.

Castles put on elephants in war time.

or in oþer contrees, ne the ordynance of werre nouper.

And men clepen the Olifantes WARKES. And in þat yle
þere is a gret meruayle more to speke of þan in ony oþer

Each species
of fish comes
to land
once a year.
[1 fol. 80 b]

partie of the world: For aH manere of fissaþes þat ben 4

þere in the see abouten hem comen ones in the zeer eche

¹ mauere of dyuerse fissaþes, on maner of kynde after other,

þe casten hem self to the see banke of þat yle, so gret 8

plenteþ þe man may vnnethe see but fissaþ

þe þere þei abyden .iij. dayes and euery man of the contree

takethi of hem als many as him lykethi, And after þat

maner of fissaþi after the thridde day departeth þe goþi

They stay
three days,
till every
man has
plenty.

into the see. And after hem comen another multitude of 12

Each species
of fish does
the same for
three days.

fysaþi of anoþer kynde þe don in the same maner as the

firste diden oþer .iij. dayes. And after hem anoþer till

aH the dyuerse mauere of fissaþes han ben þere þe men

han taken of hem þat hem lykethi. And noman knowethi 16

the cause wherfore it may ben, But þei of the contree

seyn þat it is for to do reuerence to here kyng þat is

the most worthi kyng þat is in the world as þei seyn, be

cause þat he fulfilleþi the commandement þat god bad to 20

ADAM þe EUE whan god seyde: CRESCITE ET MULTIPLI-

CAMINI ET REPLETE TERRAM. And for because þat he

multiplieþi so the world with children perfore god sendethi

him so the fissaþes of dyuerse kyndes of aH þat ben in 24

the see, to taken at his wille for him þe all his peple.

And perfore aH þe fissaþes of the see comen to maken him

homage as the most noble þe excellent kyng of the world

þe þat is best beloued with god als þei seyn. I knowe not 28

the resoun whi it is but god knoweth. But this me

[2 fol. 81 a]

semethi ² is the moste meruayle þat euere I saughi, For

This miracle
is against
nature.

this mervayle is aȝenst kynde þe not with kynde, þat the

fissaþes þat han fredom to enviroun aH the costes of the 32

see at here owne list comen of hire owne wil to profren

hem to the deth withouten constreynynge of man. And

perfore I am syker þat this may not ben withouten a gret

tokene. þere ben also in þat contree a kynde of SNAYLES 36

þat ben so grete þat many persones may loggen hem in

hire schelles, as men wolde don in a lity^H hous, And
oper snayles þere ben þat ben ful^H grete, but not so huge
as the oper. And of peise snayles + of gret white

The shells' of snails are large enough to hold several people.

4 wormes þat han blake heiles þat ben als grete as a mannes
thigh + somme lesse as grete wormes þat men fynden þere
in wodes men maken Vjaunde Riau^H for the kyng + for
oper grete lordes. And ȝif a man þat is maryed dye in
8 þat contree, men buryen his wif with him aH quyk, For
men seyn þere þat it is resoun þat sche make him com-
panye in þat oper world as sche did in this. From þat
contree men gon be the see occean be an yle þat is clept

Large white worms supply meat for a king.

12 CAFFOLOS. Men of þat contree whan here frendes ben
seke þei hangen hem vpon trees + seyn þat it is better þat
briddes þat ben Angeles of god eten hem þan the foule
wormes of the ertlie. From þat yle men gon to another

Widows are buried alive with their dead husbands.

16 yle where the folk ben of ful^H cursed kynde for þei norys-
schen ¹ grete dogges + iechen hem to strangle here frendes
whan þei ben syke, for þei wil nouȝt þat þei dyen of
kyndely deth, for þei seyn þat þei scholde suffren to
20 gret peyne ȝif þei abyden to dyen be hemself as nature
wolde. + whan þei ben þus enstrangled þei eten here
flesch in stede of venysoun. Afterward men gon be
many yles be see vnto an yle þat men clepen MILKE +

In Caffo, the sick are hanged, as food for birds, who are angels from heaven.

24 þere is a ful^H cursed peple for þei delyten in nothing more
þan for to fighten and to sle men. And þei drynken
gladlyest mannes blood the whiche þei clepen DIEU, And
the mo men þat a man may slee, the more worshipe he

Elsewhere, dogs are trained to strangle the sick, to save them from pain.

[¹ fol. 81b]

28 hath amonges hem. And ȝif .ij. persones ben at debate
+ perauenture ben accorded be here frendes or be sum of
here alliance, it behoueth þat euery of hem þat schul^H
ben accorded drynke of operes blood, And eH the accord

In Milke, human blood is drunk.

32 ne the alliance is nouȝt worth ne it schall not be no
repref to him to breke the alliance + the acord, but
ȝif euery of hem drynke of operes blood. + from þat
36 clept TRACODA, where the folk of þat contree ben as
bestes + vrreasonable + duellen in caves þat þei maken

Treaties are sanctified by the drinking of blood.

in the erlie for þei haue no wytt to maken hem houses.

And whan þei seen ony men passyng þorgn here contrees
þei hyden hem in here caves. And þei eten flesch of

[1 fol 82 a] serpentes + þei eten but litil + þei spicken nought¹ but 4

þei hissen as serpentes don And þei sette no prys be
non aveer ne ricchess, but only of a precyous ston þat is

The precious stone Tracodon has 40 colours. amonges hem þat is of .lx. coloures; And for the name of
the yle þei clepen it TRACODOUN. And þei louen more þat 8

ston þan ony thing ell And ȝit thei knowe not the vertue
þereof but þei coueyten it + louen it only for the beautee.

After þat yle men gon be the see occean be many yles
vnto an yle þat is clept NACUMERA þat is a gret yle + 12

good + fayr. And it is in kompas aboute more þan a .M.
myle + all the men + wommen of þat yle han houndes

hedes and þei ben clept CANOPHOLOS + þei ben full
resonable + of gode vnderstonlynge, saf þat þei wor- 16

schipen an ox for here god. And also euerych of hem
bereth an ox of gold or of syluer in his forhed in tokene

þat þei louen wel here god. And þei gon all naked
saf a lityl clout þat þei coueren with here knees + lire 20

membres. þei ben grote folk + wel fyghtyng + þei han
a gret targe þat couereth all the body + a spere in here

hond to fighte with. And ȝif þei taken ony man in
bataylle anon þei eten him. The kyng of þat yle is full 24

riche + full myghty + right deuout after his lawe And
he hath abouten his nekke .ccc. perles oryent gode +

grete + knotted as PATER NOSTRES here of Amber. ² And
in maner as wee seyn oure PATER NOSTRE + oure AVE 28

MARIA, countynge the PATER NOSTRES, right so this kyng
seyth euer day deuoutly .ccc. preyeres to his god or þat

he ete. And he bereth also aboute his nekke a RUBYNE
oryent noble + fyn þat is a fote of lengthe + fyve fyngres 32

large. And whan þei chesen here kyng þei taken him
þat rubye to beren in his hond And so þei leden him

rydyng all abouten the cytee And fro pens fromward
þei ben all obeyssant to him. And þat rubye he schall 36

bere allwey aboute his nekke, For ȝif he hadde not þat

In Nacu-
mera live
the Cyno-
cephal.

They
worship
an ox.

Their loin-
cloths
and
weapons.

How their
kyng tells
his bands.

[2 fol. 82 b]

The royal
ruby a foot
long.

rubye vpon him men wolde not holden him for kyng.
 The grete CANE of CATHAY hath gretly coueyted þat
 RUBYE but he myghte never han it for werre ne for no
 4 maner of godes. This kyng is so rightfull + of eþuytee
 in his doomes þat men may go sykerlych þorȝhout alþ his
 contree + here with him what him list, þat noman schall
 ben hardy to robbren him, And ȝif he were, the kyng
 8 wolde iustifye[ñ] anon. Fro this lond men gon to anoþer
 yle þat is clept SILHA + it is weþ a .Dccc. myles aboute.
 In þat lond is fulþ mocheþ wast, for it is fulþ of serpentes
 of dragouns + of COKADRILLES þat noman dar duelle
 12 þere. þeise COCODRILLES ben serpentes zalowe + rayed
 abouen + han .iiij. feet + schorte thydes + grete nayles as
 clees or talouns. ¹ And þere ben somme þat han .v. fadme
 in lengthe + summe of .vj. + of .vij. + of .x. And
 16 whan þei gon be places þat ben grauelly, it semeth as
 þoughi men hadde drawen a gret tree þorȝi the grauelly
 place. And þere ben also many wylde bestes + namelych
 of OLYFAUNTES. In þat yle is a gret mountayne + in
 20 myddl place of the mount is a gret lake in a fulþ faire
 pleyn + þere is gret plentee of water. And þei of the
 contree seyn þat ADAM + EUE wepten vpon þat mount
 an .c. zeer whan þei weren dryuen out of paradys And
 24 þat water þei seyn is of here teres, For so moche water
 þei wepten þat made the forseyd lake. And in the botme
 of þat lake men fynden many precious stones + grete
 perles. In þat lake growen many reedes + grete cannes
 28 And þere withynne ben many COCODRILLES + serpentes +
 grete waterleches. And the kyng of þat contree ones
 euery zeer ȝeuethi leue to pore men to gon in to the lake
 to gadre hem precyous stones + perles be weye of almess
 32 for the loue of god þat made ADAM. And alþ the zeer
 men fynde ynowe. And for the vermyn þat is withynne
 þei anoynte here armes + here thydes + legges with an
 oynement made of a ping þat is clept LYMONS þat is a
 36 manere of fruyt lychi smale pesen, And þanne haue þei

Robbery
unknown
there

Silia or
Ceylon.

The
crocodiles.

[1 fol. 83 a]

The lake
filled with
Adam and
Eve's tears.

Precious
stones at its
bottom.

The poor
gather the
stones.

They anoint
their bodies
against
venomous
beasts.

no dredle of no Cocodrilles ne of non oþer venymous
 [1 fol 83 b] vermyne. This water ¹renneth flowynge þ ebbynge be a
 syde of the mountayne þ in þat ryuer men fynden
 precious stones þ perles gret plentee. And men of þat ⁴
 yle seyn comonly þat the serpentes þ the wilde bestes
 Those beasts
 attack no
 straungers.
 Two-headed
 geese and
 white houn.
 The sea
 hangs from
 the clouds.
 MIRABILES ELACIONES MARIS.

8
 þat contree ne wil not don non harm ne touchen with
 euyȝ no strange man þat entreth in to þat contree, but
 only to men þat ben born of the same contree. In þat
 contree þ oþere þere abouten þere ben wylde gees þat han
 .ij. hedes. And þere ben lyouns al white þ als grete as
 oxen þ many oþiere dyuerse bestes þ foules also þat be
 not seyn amonges vs. And witeth wel þat in þat contree ¹²
 þ in oþer yles þere abouten the see is so high þat it
 semeth as pouȝt it henge at the clowles þ þat it wolle
 coueren al the world; And þat is gret meruaylle þat it
 myghte be so, saf only the wyl of god, þat the eyr sus- ¹⁶
 teyneth it. And perfore seyth David in the psautere:

Ch. XXIII. HOW MEN KNOWEN BE THE YDOLE, ȝIF THE
 SIKE SCHALL DYE OR NON; OF FOLK OF,
 DYUERSE SCHAP AND MERUEYLOUSLY DIS-
 FIGURED, AND OF THE MONKES þAT ȝEUEEN
 HIRE RELEEF TO BABEWYNES, APES þ MAR-
 MESETTES þ TO OþER BESTES.

FROM þat yle in goynge be see toward the south is
 another gret yle þat is clept DONDUN. In þat yle ²⁰
 In Dondyn
 one relative
 eats another.
 [2 fol. 84 a]
 The idols
 are con-
 sulted about
 diseases.

ben folk of dyuerse kyndes so þat the fader eteth the
 sone, the sone the fader, the husbonde the wif þ the wif
 the husbonde. And ȝif it so befalle þat the fader or
 moder ²or ony of here frendes ben seke anon the sone ²⁴
 goȝt to the prest of here lawe þ preyeth him to aske the
 ydole ȝif his fader or moder or frend schall dye on þat
 euyȝ or non. And þan the prest þ the sone gon togydere

before the ydole + knelen ful devoutly + asken of the ydole here demande. And ȝif the deuyȝ pat is withinne answere pat he schal lyue þei kepen him wel, And ȝif 4 he seye þat he schal dye þan the prest goth with the sone with the wif of him þat is seek + þei putten here hondes vpon his mouth + stoppen his breth + so þei sleen him. And after þat þei choppen al the body in smale 8 peces + preyen al his frenles to comen + eten of him The funeral feast. þat is ded + þei senden for al the mynstral of the contree + maken a solempne feste. And whan þei han eten the flesch þei taken the bones + buryen hem + 12 syngen + maken gret melodye. And alle þo þat ben of his kyn or pretenden hem to ben his frendes, + þei come not to þat feste þei ben repreued for euere more + schamed + maken gret doel, for neuere after schulþ þei ben holden 16 as frenles. And þei seyn also þat men eten here flesch for to delyueren hem out of peyne, For ȝif the wormes of the erthe eten hem the soule scholde suffre gret peyne as þei seyn + namely whan the flesch is tendre + megre 20 ¹panne seyn here frendes þat þei don gret synne to leten hem haue so long langure to suffre so moche peyne withoute resoun. And whan þei fynde the flessch fatte þan þei seyn þat it is wel don to senden hem sone to 24 paralys + þat þei haue not suffred him to longe t[o] endure in peyne. The kyng of this yle is a ful gret lord + a myghty + hathi vnder him .hij. grete yles þat zeuen tribute to him. And in euerych of theise yles is a kyng 28 crowned + al ben obeyssant to þat kyng And he hathi in þo yles many dyuerse folk. In on of þeise yles ben folk of gret stature as geauntes + þei ben hidouse for to loke vpon + þei han but on eye + þat is in the myldlyȝ of the 32 front + þei eten no þing but raw flesch + raw fyssch. And in anoþer yle toward the south duellen folk of foul stature + of cursed kynde, þat han non heades + here eyen ben in here scholdres And here mouthi is crooked as an 36 hors schoo + þat is in the mylles of here brest. And in

The human body should not feed worms.

[¹ fol. 84v]

One-eyed giants.

Headless men with crooked mouths;

others with
mouths
behind their
backs.

Noseless
men.

[1 fol. 85 a]

Faces
covered by
the upper
lip

Dwarfs
that suck
in food
through
pipes.

Ears hang-
ing down
to the
knees.

Horse-
footed
people.

Quadruped
people.

Hermafro-
dites.

[2 fol. 85 b]

People that
move on
their
knees.

anoþer yle also ben folk þat han non hedes + here eyen + here mouthi ben behynde in here schuldres. And in anoþer yle ben folk þat han the face aþ platt aþ pleyn withouten nese + withouten mouthi, but þei han .ij. smale 4 holes aþ rounde in stede of hire eyen + hire mouthi is platt also withouten lippes. And in anoþer yle ben folk of foul fasseoun + schapp¹ þat han the lippe aboue the mouth so gret þat whan þei slepen in the sonne þei 8 keueren aþ the face with þat lippe. And in anoþer yle þer ben lityH folk as dwergies + þei ben to so meche as the PYGMEYES + þei han no mouthi, but in stede of hire mouthi þei han a lytyH round hole. And whan þei schuH 12 eten or drynken þei taken þorghi a pipe or a penne or suchi a þing and sowken it in, for þei han no tongue + þerfore þei speke not, but þei maken a maner of hiss- ynge as a neckler dothi + þei maken signes on to anoþer 16 as monkes don, be the whiche euery of hem vnderstondeleth oþer. And in anoþer yle ben folk þat han grete eres + longe, þat hangen down to here knees. And in anoþer yle ben folk þat han hors feet + þei ben stronge + myghty 20 and swift renneres for þei taken wylde bestes with ren- nyng + eten hem. And in anoþer yle ben folk þat gon vpon hire hondes + on hire feet as bestes + þei ben aþ skynned + fedred + þei wole lepen as lightly into trees + 24 fro tree to tree as it were squyelles or apes. And in anoþer yle ben folk þat ben boþie man + womman + þei han kynde of þat on + of þat oþer + þei han but o pappe on the o syde + on þat oþer non. And þei han membres 28 of generacioun of man + womman + þei vsen boþe whan hem list ones þat on + anoþer tyme þat oþer. And þei gotten² children whan þei vsen the membre of man + þei bere children whan þei vsen the membre of womman. 32 And in anoþer yle ben folk þat gon aþ weys vpon here knees ful meruey[1]lously⁽¹⁾ + at euery pas þat þei gon it semethi that þei wolde falle + þei han in euery foot .viiij. toos. Many oþer dyuerset folk of dyuerset natures ben pere 36

(1) merueylosly, C.

in oþer yles abouten, of the whiche it were to longe to
tell þ perfore I passe ouer schortly. From þeise yles in
passyng be the see oceane toward the est be many
4 iourneys men fynden a gret contree þ a gret kyngdom
þat men clepen **MANCY** þ þat is in ynde the more. And
it is the beste lond þ on the fairest þat may ben in aþ
the world þ the most delectable þ the most plentifous of
8 aþ godes þat is in power of man. In þat lond dwellen
many cristene men þ sarrazynes, for it is A gole contree
þ a gret And þere ben jnne mo þan .ij. M. grete cytees
þ riche withouten oþer grte townes. And þere is more
12 plentee of peple þere þan in ony oþer partie of ynde for
the bountee of the contree. In þat contree is no nedys man
ne non þat gotli on beggyng. And þei ben full faire
folk, but þei ben aþ pale And the men han thynne
16 berdes þ fewe heres, but þei ben longe; But vnethe hath
ony man passyng .i. heres in his berd þ on heer sitt
here, anþer þere, as the berd of a lyberd or of a catt.
In þat lond ben many fairere wommen þan in ony oþer
20 contree bezonde the see And þ perfore ¹ men clepen þat lond [1 fol. 86a]
ALBANYE because þat the folk ben white. And the chief
cytee of that contree is clept **LATORYN** þ it is a iourneye ^{The capital.}
from the see And it is moche more þan PARTS. In þat
24 cytee is a gret ryuere beryng schippes þat gon to alle the
costes in the see. No cytee of the world is so wel stored
of schippes as is þat And aþ þo of the cytee þ of the
contre [worschijpen] (¹) ydoles. In þat contree ben double
28 sithes more [briddes þan] ben here: þere ben white gees
rede aboute the nekke þ þei han a gret crest as a cokkes
comb vpon hire hedes And þei ben meche more þere þan
þei ben here þ men byen hem þere aþ quykk right gret
32 chepe. And þere is gret plentee of neddres of whom
men maken grete festes þ eten hem at grete sollempnytees,
And he þat maketh þere a feste, be it neuere so costifous
þ he haue no neddres he hath no thank for his trauaylle.

Kingdom of
Mancy.

Sparse hair
and beards
of the
people.

White and
crested
geese.

Adders are
a great
delicacy.

(¹) Words between brackets here and on p. 136 missing because the parchment is torn.

Many gode cytees þere ben in þat contree þ men han gret
plentee þ gret chep of aþ wynes þ vitailles. In þat

Priests and
idols. 4
Priests and
idols.

contree ben manye chirches of religious men þ of here
lawe And in þo chirches ben ydoles als grete as geauntes

And to theise ydoles þei ȝeuuen to ete at grete festyfþ
dayes in this manere: þei bryngen before hem mete aþ
soden, als hoot as þei comen fro the fuþr þei leten the

Idols fed on
smoke,
priests on
meat.
[1 fol. 86 b]

smoke gon vp towardles the ydoles And þan þei seyn þat

the ydoles han eten þan the religious men eten the
mete afterwardes. In þat contree ¹ ben white HENNES

Woolly
hens.

withouten fetþeres, but þei beren white wolle as scheep
don here. In þat contree wommen þat ben vnmaryed

þei han tokenes on hire hedes lych coronales to ben
knowen for vnmaryed. Also in þat contree þer ben

Tame
animals
used for
fishing.

bestes taught of men to gon into watres into Ryuieres þ
into depe stankes for to take fysch, the whiche best is

16 but lytiþ þ men clepen hem loyres. [þ whanne] men
casten hem in to the water, anon [þei bringen] gret
fissches als manye as men wole. And ȝif men wil haue

mo þei cast hem in azen þei bryngen vp als many as
20 men list to haue. And fro þat cytee passyng many
iourneyes is anoþer cytee on the grettest of the world
þat mon clepen CASSAY þat is to seyne the cytee of

Cassay or
Hangchow.

heuene. þat cytee is wel a .l. myle aboute þ it is

stronglich enhabyted with peple in so moche þat in on
hous men maken .x. houssholdes. In þat cytee ben .xij.

principall ȝates and before every ȝate a .iiij. myle or a
.iiij. myle in lengthe is a gret toun or a gret cytee. þat
28 cytee sytt vpon a gret lake on the see as doth VENYSE.

Its lagoon
and 12,000
bridges.
[2 fol. 87 a]

And in þat cytee ben mo þan .xij. .M. BRIGGES þ vpon

enery brigge ben stronge toures þ gode in the whiche
duellen the warleynes for to kepen the cytee fro the gret

CANE. And on þat o part of the cytee renneth a gret
ryuere aþ along the cytee And þere duellen cristene men

þ many ² marchauntes þ oþer folk of dynuerse nacyouns
because þat the lond is so good þ so plentyfous. And

þere groweth full gode wyn þat men clepen BIGON þat is
 full myghty + gentyl in drynkyng. This is a Cytee
 ryal where the kyng of MANCY was wont to dwel +
 þere duellen many religious men as it were of the ordre
 of freres, for þei ben mendlyfauntes. From þat cytee
 men gon be watre solacynge + disportin[ge] hem til þei
 come to an Abbeye of monkes þat is faste by þat ben
 8 gode religious men after here feyth + lawe. In þat
 abbeye is a gret gardyn + a fair where ben many trees of
 dyuerse manere of frutes, And in this gardyn is a lytill
 hilt full of delectable trees; In þat hil + in þat gardyn
 12 ben many dyuerse bestes, as of Apes, Marmozettes
 Babewynes + many oþer dyuerse bestes. And euery day
 whan the Couent of this Abbeye hath eten the Awmener
 let bore the releef to the gardyn + he smytesth on the
 16 gardyn gate with a clyket of syluer þat he holdeth in his
 hond + anon all the bestes of þe hil + of dyuerse places
 of the gardyn comen out a .iiij. .M. or a .iiij. Mit. + þei
 comen in gyse of pore men And men ȝouen hem the releef
 20 in faire vesselles of syluer clene ouergylt. And whan þei
 han eten the monk smytesth eftsones on the gardyn gate
 with the clyket + þan anon all the bestes retornen aȝen
 to here places þat þei come fro. And þei seyn þat theise
 24 bestes ben soules of worthi men þat resemblen in lykness
 of þo bestes þat ben faire + þerfore [þei ȝeven] (1) ¹hem mete
 for the loue of god. And the oþer bestes þat ben foule þei
 seyn ben soules of pore men + of rude comouns; + þus
 28 þei beleeuен + noman may putte hem out of þis opynyoun.
 þeise bestes aboueseyd þei let taken whan þei ben ȝonge
 + norisschen hem so with alness als manye as þei may
 fynde. And I asked hem ȝif it had not ben better to
 32 haue ȝouen þat releef to pore men rather þan to þo
 bestes And þei answerde me + seyde þat þei hadde no
 pore man amonges hem in þat contree And þoughli it
 had ben so, þat pore men had ben among hem, zit were
 36 it gretter Alness to ȝouen it to þo soules þat don þere

Good wine
grown
there.

The abbey,
in whose
garden
animals are
kept

The leavings
are given to
the beasts
in alms.

Human
souls
dwell in
animals.
[1 fol. 87 b]

The poor
are less
deserving
of alms than
the souls
that do
penance.

(1) Missing, MS.

here penance. Manye *oper* merueyldes ben in þat cytee
t in the contree þere aboute, þat were to long to tell
þou. Fro þat cytee go men be the contree a .vj.

Chilenfo or
Nanking.

iourneyes to anoþer cytee þat men clepen CHILENFO, of 4

the whiche cytee the walles ben .xx. myle aboute. In
þat cytee ben .lx. brigges of ston so faire þat noman may
see fairere. In þat cytee was the firste sege of the kyng
of MANCY for it is a fair cytee t plenteuous of all 8
godes. After passe men ouerthwart a gret ryuere þat

Dalay or
Yangtse
Kiang.

men clepen BALAY t þat is the grettest ryuere of fressch
water þat is in the world, For þere as it is most narow

it is more þan .iiij. myle of brede. An þanne entren 12
men azen in to the lond of the grete CHANE. þat

The Pyg-
mies' lives
are as short
as their
bodies.

[¹ fol. 88 a]

ryuere gotli þorli the lond of PRIMANS, where þat the

folk ben of lity^H stature þat ben but .ij. span long and
þei ben right faire t gentyl^H after here quantytees boþe 16

¹ the men t the wommen. And þei maryen hem whan

they ben half ȝere of age t geten children. And þei
lyuen not but .vi. zeer or .vij. at the moste And he þat

lyuetli .vij. zeer men holden him þere right passyng 20
old. þeise men ben the beste worcheres of gold, syluer,

coutoun, sylk t of all suche thinges of ony *oper* þat ben

in the world, And þei han often tymes werre with the
bryddes of the contree þat þei taken t eten. þis lity^H 24

folk nouþer labouren in londes ne in vynes but þei
han grete men amonges hem of oure stature þat tylen

the lond t labouren amonges the vynes for hem. And

of þo men of oure stature han þei als grete skorn t 28
wonder as we wolde haue among vs of geauntes ȝif þei

weren amonges vs. þere is a gode cytee amonges *opere*
where þere is dwellynge gret plentee of þo lyty^H folk

And it is a gret cytee t a fair t the men ben grete þat 32
duellen amonges hem, But whan þei geten ony children

þei ben as lity^H as the PYGMEYES, And perfore þei ben
all for the moste part all PYGMEYES, for the nature of the

They fight
the cranes.

They
despise men
of normal
height.

Normal
people's
children
are born
as Pygmies
there

lond is such. The grete CANE let kepe this cytee full 36
wel, for it is his. And all be it þat the PYGMEYES ben

lyty^H *ȝit þei ben* full resonable after here age + conne
bothen wytt + gode + malice ynow. Fro þat cytee
gon men be the contree be many cytees + many townes.

4 vnto a cytee þat men clepen IANICHAY + it is a noble Yangchow.
cytee + a riche + of gret profite to the lord. And þider
go men to sechen marchandise of all manere of Jing.

þat cytee ¹ is full moche worth *ȝerly* to the lord of the ^[1 fol. 88 b] 8 contree, For he hath^H euery *ȝer* to rente of þat cytee as <sup>The revenue
from that
city.</sup>
þei of the cyte seyn .l. Mit. CUMANTZ of floreyns of
gold. For þei counten þere all be CUMANZ, And euery

12 CUMANT is .x. M. [floreyns] ¹ of gold. Now may men

wel rekene how moche þat it amounteth. The kyng of
þat contree is full myghty + *ȝit* he is vnder the grete
CANE And the gret CANE hath vnder him .xij. such
prouynces. In þat contree in the gode towns is a gode

16 custom, For whoso wil make a feste to ony of his
frendes þere ben certeyn jnnes in euery gode town + he
þat wil make the feste wil sey to the hostellere: Arraye
for me to morwe a gode dynner for so many folk + telleth
20 him the nombre + deuyseth him the viaundes. And he
seyth^H also: þus moche I wil dispende + nomore. And anon
the hostellere arrayeth for him so faire + so wel +
so honestly þat þer schal^H lakke no thing. And it schal^H

24 be don sunnere + with lasse cost þan + a man made it
in his owne hows. And a .v. myle fro þat cytee toward
the hed of the ryuere of BALAY is anoþer cytee þat men
clepen MENKE. In þat cytee is strong navye of schippes

28 and all ben white as snow of the kynde of the trees
þat þei ben made offe, And þei ben full grete schippes
+ faire and wel ordeyned + made with halles + chambres
+ oþer eysementes, as pougli it were on the lond. Fro

32 þens go men be many townes + many cytees þorghi the
contree vnto a cytee þat men clepen LANTERYNE + it is Linching.
an .vij. iourneyes ² fro þe cytee aboueyd. This cytee ^[2 fol. 89 a]
sitt vpon a faire ryuere gret + brood þat men clepen
36 CARAMARON. This ryuere passeþ þorghi out CATHAY + Hwang-ho.

Dinner
parties are
given in
hotels.

Menzu,
Ningpo.

it doth often tynne harm + þat full gret Whan it is ouer gret.

CH. XXIV. OF THE GRETE CHANE OF CHATAY; OF THE RIALTEE OF HIS PALAYS + HOW HE SITT AT METE, AND OF THE GRETE NOMBRE OF OFFICERES þAT SERUEN HYM.

Cathay or
China.

CHATAY is a grete contree + a fair, noble + riche + full of marchaundes; þider gon Marchaundes all 4 þeres for to sechen spices + all manere of marchandises more comounly þan in ony oþer partye. And þee schulþ vnderstonde þat Marchaundes þat comen fro GENE or fro VENYSE or fro ROMANYE or oþer parties of LOMBARDYE 8 þei gon be see + be londe .xj. monethes or .xij. or more sumtyme or þei may come to the yle of CATHAY, þat is the princypal regyoun of all partyes bezonde + it is of the grete CANE. Fro CATHAY go men toward the est be 12 many iorneyes + þan men fynden a gode cytee betwene peise oþere þat men clepen SUGARMAGO. þat cytee is on of the beste stored of sylk + oþer marchandises þat is in the world. After gon men hit to anoþer old cytee 16 toward the est + it is in the prouynce of CATHAY, And besyde þat cytee the men of TARTARYE han let make a noþher cytee þat is clept Caydon + it hath .xij. ȝates And betwene the .ij. ȝates þere is alweys a gret myle. 20 So þat the .ij. cytees, þat is to seyne the olde + the newe han in cyrcuyt more þan .xx. myle. In this cytee is the sege of the grete CANE in ¹a full gret palays + the most passyng fair in all the world, Of the whiche 24 the walles ben in circuyt more þan .ij. myle, And within the walles it is all full of oþer palays. And in the gardyn of the grete palays þere is a gret hill vpon the whiche is anoþer palays And it is the most fair + the most riche þat ony man may deuyse And all abouete the palays + the hill ben many trees berynge many dynverse frutes. And

T'sining-
chow.

Peking.

The Tartar
City.

The Palace
in the
Forbidden
City.

[¹ fol. 89 b]

The Green
Hill

al aboute þat hiȝt ben dyches grete t depe And besyde hem ben grete vyueres on þat o part t on þat other And þere is a ful fair brigge to passen ouer the dyches.

4 And in þeise vyueres ben so many wylde goes t gandres t wylde dokes t swannes t heirouns þat it is withouten nombre. And al aboute þeise dyches t vyueres is the grete gardyn ful of wylde bestes so þat whan the gret

8 CANE wil haue ony despert ouþer to taken ony of the wylde bestes or of the foules, he wil lete chace hem t taken hem at the windowes withouten goyng out of his chambre. This palays where his sege is is boþe

12 gret t passyng fair And within the palays in the halle þere ben .xxiiij. pyleres of fyn gold t al the walles ben couered withjune of rede skynnes of bestes þat men clepen PANTERES, þat ben faire bestes t wel smellyng

16 so þat for the swete odour of þo skynnes non euyȝt ayr may entre in to the palays. þo skynnes ben als rede as blode t þei schynen so brighte azen the sonne þat vnethes noman may beholden hem. And many folk ¹ worschipe[n]

20 þo bestes whan þei meeten hem first at morwe for here gret vertue t for the gode smel þat þei han, t þo skynnes þei preysen more þan þough þei were plate of fyn gold. And in the myddes of this palays is the mountour for

24 the grete CANE þat is al wrought of gold t of precyous stones t grete perles. And at .iiij. corneres of the mountour ben .iiij. serpentes of gold And al aboute þer is ymaide large nettes of sylk t gold t grete perles hangynge

28 al aboute the mountour. And vnder the MOUNTOUR ben CONDYTES of beueraþe þat þei drynken in the Emperours court And besyde þe condytes ben many vesselles of gold be the whiche þei þat ben of houſhold drynken at the

32 condyt. And the halle of the palays is ful nobelych arrayed t ful merueylleousely atyred on al partyes in al things þat men apparayle with ony halle. And first at the chief of the halle is the Emperoures thron ful

36 high where he sytteth at the mete t þat is of fyn

The Great
Can watches
the chase
from his
windows.

The palace
walls hung
with
panther
skins or
russia
leather.

[1 fol. 90 a]

The Great
Can's
montour.

The con-
duits for
beverage.

The hall
and throne.

1. 33, *s* corrected to *t*. Cf. p. 134, l. 34, and footnote.

precyouse stones bordured all aboute with pured gold +
precious stones + grete perles, And the grees þat he goth
vp to the table ben of precious stones medled with gold.
And at the left syde of the Emperoures sege is the sege 4
of his firste wif o degree lowere þan the Emperour + it is
of jaspere bordured with gold + precious stones. And the
sege of his seconde wif is also anoþer [degree] more lowere
þan his firste wif + it is also of jaspere bordured with 8
gold as þat oper is. And the sege of the thridde wif is
¹ also more lowe be a degree þan the seconde wif. For he
hath always .iij. wifes with him where þat cuere he be +
after his wifes on the same syde sytten the ladyes of his 12
lynage zit lowere after þat pei ben of estate. And all þo
þat ben maryed han a countrefete made lyche a MANNES
FOOT vpon here hedes cubyte long all wrought with grete
perles fyne + oryent + abouen made with pecokes fedres 16
+ of oper schynynge fedres + þat stont vpon here hedes
lyke a crest, in tokene þat pei ben vnder mannes fote +
vnder subieccoun of man, And pei þat ben vnmaryed
han none suchie. And after at the right syde of the 20
Emperour first sytteth his oldest sone þat schall regne
after him; And he sytteth also o degree lowere þan the
Emperour in suchie manere of seges as don the Emperesses.
And after him sitten oþer grete lordes of his lynage, euery 24
of hem a degree lowere þan oþer, as pei ben of estate.
And the Emperour hath his table allone be him self þat
is of gold + of precious stones or of cristall bordured with
gold + ful of precious stones or of Anatystes ^{or} of 28
LIGNUM ALOES þat cometh out of paralys or of Iuory
bounden + bordured with gold. And cuerch of his
wifes hath also hire table be hiresself And his eldest sone
+ the oþer lordes also + the ladyes + all þat sitten with 32
the Emperour han tables allone be hemself ful riche.
And þere nys no table but þat it is worth an huge tresour
of gode. And vnder the Emperoures table sitten .iij.
clerkes þat writhen all þat the Emperour seyth, be it good, 36

The order
of pre-
cedence at
table.
The
Emperesses.

[¹ fol 90 b]

The head-
dress of
married
women.

The
Emperor's
sons.

The
sovereign's
table.

Single
tables for
members of
the court.

The
secretaries.

be it euyH. ¹ For aH þat he seythI mooste ben holden, for he may not chaungen his woord ne revoke it. And [at] ⁽¹⁾ grete solempne festes before the Emperoures table men 4 bryngen grete tables of gold + þereon ben Pecokes of gold + many oþer maner of dyuerse foules aH of gold + richely wrought + enameled + men maken hem dauncen and syngen clappyng heire wenges to gydere + maken gret 8 noyse + wheþer it be by craft or be nygromancye I wot nere, but it is a gode sight to beholle + a fair, And it is gret meruayle how it may be. But I haue the lasse meruaylle because þat þei ben the mooste sotyle men in all sciencs + 12 in aH craftes þat ben in the world, For of sotyltee + of malice + of fer castynge þei passen aH men vnder heuene. And perfore þei seyn hem self þat þei seen with .ij. eyen + the cristene men see but with on be cause þat þei ben 16 more sotyH þan þei, For aH oþer naciouns þei seyn ben but blynde in conyng + worchinge in comparisoun to hem. I did gret besyness for to haue lerned þat craft but the maistre tolde me þat he had made avow to his god 20 to teche it to no creature but only to his eldeste sone. Also aboue the Emperoures table + the oþere tables + abouen a gret partie in the halle is a VYNE made of fyn gold + it spredeth aH aboute the halle + it hathI many 24 clustres of grapes, somme white, somme grene, summe zallowe + somme rede + somme blake, aH of precious stones. The white ben of CRISTALLE + of BERYLLE + of JRIS, the zallowe ben of TOPAZES, the rede ben of 28 RUBIES + of GRENAZ + of ALABRAUNDYNES, The grene ben of Emeraudes of Perydos + of Crisolytes, And the blake ben of Onichez + Garantez. And þei ben aH so propurlych made þat it semethI a verry vyne berynge 32 kyndely grapes. And before the Emperoures table stonden grete lordes + riche barouns + oþere þat seruen the Emperour at the mete. But noman is so hardy to speke a word but ȝif the Emperour speke to him, But ȝif 36 it be Mynstrelles þat syngen songes + tellen gestes or oþer

The automatic birds.

Cleverness of the Chinese.

Their boast that other nations are blind, Christians one-eyed, and that only themselves use both eyes.

The gold vine with the grapes of precious stones.

[2 fol. 91 b]

Concerts during meals.

⁽¹⁾ Missing, C.

Precious vessels.

Silver is despised.

The guard of the hall.

I served the Emperor to admire the state of his court.

[1 fol. 02 a]

The luxury at court is incredible.

The comoners' table manners are vile.

But the sovereign's household is splendid.

desportes to solace with the Emperour. And all the
vessel þat men þey serued with in the halle or in
chambres þen of precious stones And specyally at grete
tables, ouþer of jaspre or of cristaþ or of Amatystez or 4
of fyn gold. And the cuppes þen of Emeraudez + of
Saphires or of Topazes, of Perydoz and of many oþer
precyouse stones. Vesseþ of syluer is þere non, for þei
teþ no prys þere of to make no vesseþ offe, But þei 8
maken þerof grecynges + pileres + pawmentes to halles +
chambres. And before the halle dore stonden manye
barounes + knyghtes cleene armed to kepe þat noman
entre, but ȝif it be the wille or the commandement of the 12
Emperour or but ȝif þei ben seruauntes or mynstrall of
the housshold; And oþer non is not so hardy to neigheþ
ny the haþ dore. And þe schuþ vndirstonde þat my
felawes and I with oure ȝomen we serueden this 16
Emperour + weren his Soudyoures .xv. monethies aȝenst
the kyng of MANCY þat held werre aȝenst him. And the
cause was for wee¹ hadden gret lust to see his noblesse +
the estat of his court + all his gouernance, to wite ȝif it 20
were such as we herde seye þat it was. And treuly we
fond it more noble and more excellent + ricchere + more
merueyllous þan euer we herde speke offe. In so moche
þat we wolde neuer han leved it, had wee not a seen it, 24
For I trowe þat noman wolde beleve the noblesse, the
ricchesse ne the multytude of folk þat ben in his court,
but he had seen it. For it is not þere as it is here, For
the lordes here han folk of certeyn nombre als þei may 28
suffise, But the grete CHANE hath euery day folk at his
costages + expens as withouten nombre. But the
ordynance ne the expenses in mete + drink ne the
honestee ne the cleynesse is not so arrayed þere as it is 32
here; for all the comouns þere eten withouten clothi vpon
here knees + þei eten all maner of flessch + lityþ of bred,
And after mete þei wypen here hondes vpon here skyrtes
+ þei eten not but ones a day. But the estat of lordes is 36
full gret + riche + noble. And all be it þat sum men wil

not trow me, but holden it for fable to tellen hem the nobless of his persone + of his estate + of his court + of the gret multytule of folk þat he holt, natholes I schall
 4 seye ȝou A partye of him + of his folk, after þat I haue seen the manere + the ordynance ful many a tyme. And whoso þat wole may leve me ȝif he wiþ, And whoso wiþ not may leve also. For I wot wel ȝif ony man hath
 8 ben in þo contrees bezonde, þough he haue not ben in the place ¹ where the grete CHANE duelleth, he schall here speke of him so meche merueylouse ȝing, þat he schall not trowe it lightly; And treuly no more did I myself til
 12 I saugh it. And þo þat han ben in þo contrees + in the gret CANES housshold knownen wel þat I seye soþ. And þerfore I wiþ not spare for hem þat knowe not ne beleue not but þat þat þei seen for to tell ȝou a partie of him +
 16 of his estate þat he holt whan he goþ from contree to contree + whan he maketh solempne festes.

No one can
believe it,
unless he
sees it.

[1 fol. 92b]

WHERFORE HE IS CLEPT THE GRETE CHANE; CH. XXV.
 OF THE STYLE OF HIS LETTRES, AND OF
 THE SUPERSCRIPCION ABOWTEN HIS GRETE
 SEALL + HIS PRYUEE SEALL.

FIRST I schall seye ȝou whi he was clept the gret CHANE. ȝee schulþ vndirstonde þat aþ the world 20 was destroyed be Noes flood saf only Noe + his wif + his children. Noe had .iiij. sones SEM, CHAM + IAPHETH. This CAM was he þat saugh his fadres preuy membres naked whan he slepte + scorned hem + schewed hem with 24 his fynger to his bretheren in scornynge wise + þerfore he was cursed of god, And IAPHETH turned his face awey + couered hem. þeise .iiij. bretheren had cesoun in aþ the lond And this CHAM for his crueltee toke the 28 gretter + the beste partie toward the est, þat is clept ASYE And SEM toke AFFRYK And IAPHETH toke EUROPE, And þerfore is aþ the erthe departed in theise .iiij. parties be þeise .iiij. bretheren. CHAM was the grettest + the most MANDEVILLE.

Chain, the
accursed
son of
Noah,
inherited
Asia.

Cham was the ancestor of Nimrod and of the various monsters and heathens.

[1 fol. 93 a]

The Great
Can of Asia
calls himself
after Cham.

Rise of the
Tartar
people.

[2 fol. 93 b]

myghty + of him camen mo generaciouns þan of the opere And of ¹his sone CHUSE was engendred MEMBROTH the geaunt þat was the firste kyng þat euer was in the world + he began the fundacioun of the tour of BABY- 4 LOYNE. And þat tyme the fendes of helle camen many tymes + leyen with the wommen of his generacioun + engendred on hem dyuerse folk as MONSTRES + folk disfigured, Summe withouten hedles, summe with grete eres, 8 summe with on eye, summe geauntes, sum with hors feet + many oper of dyuerse schapp azenst kynde. And of þat generacioun of CHAM ben comen the PAYNEMES + dyuerse folk þat ben in yles of the see be aH ynde. And 12 for als moche as he was the most myghty + no man myghte withstonde him he cleped himself the sone of god + souereyn of aH the world, And for this CHAM this Emperour clepeth him CHAM + souereyn of aH the world. 16 + of the generacioun of SEM ben comen the Sarrazines, And of the generacioun of IAPHETH is comen the peple of Israel And [wec]⁽¹⁾ þough þat wee duellen in EUROPE. this is the opynyoun þat the SYRYENES + the SAMARITANES han 20 amonges hem + þat þei told me before þat I wente toward ynde, But I fond it operwise. Natheles the sothe is this, þat TARTARYNES + þei þat duellen in the grete Asye þei camen of CHAM, But the Emperour of CHATAY clepeth him not CHAM, bu[t] CAN + I schall tell you how. It is but lityH more þan .viiij. zeer þat aH TARTARYE was in subiectioun + in seruage to oþiere nacyouns abouten, for þei weren but bestyall folk + diden noþing but kepten bestes 28 + lad hem to pastures. But amonges ²hem þei hadden .vij. princypalH nacyouns þat weren soueraynes of hem alle, Of the whiche the firste nacyoun or lynage was clept TARTAR, And þat is the most noble + the moste preyed. 32 The seconde lynage is clept TANGHOT, The pridde EURACH, The .iiij. VALAIR, The .v. SEMOCH, The .vj. MENGLY, The .vij. COBOOUGH. Now befeH it so, þat of the firste lynage succeeded an old worthi man þat was not riche, þat hadde 36

(¹) wee, missing in C.

to name CHANGUYS. This man lay vpon a night in his bed, + he sawgh̄ in avisoun pat þere cam before him a knyght Armed al̄ in white + he satt vpon a white hors 4 + seyde to him: CAN, slepest þou? the InmortaH god hath̄ sent me to þe + it is his wille pat þou go to the .vij. lynages + seye to hem pat þou schalt ben here Emperour. For þou schalt conquerre the londes + the 8 contrees pat ben abouten, And þei þat marchen vpon þou schuH ben vnder þoure subiecciouN, as þee han ben vnder hires, for þat is goddes wille InmortaH. And whan he cam at morwe CHANGUYS roos + wente to the .vij. lynages 12 + tolde hem how the white knyght had seyd, And þei scorned him + seyden þat he was a fool + so he departed fro hem al̄ aschamed. And the nyght sewyng this white knyght cam to the .vij. lynages + commaunded hem 16 on goddes behalve InmortaH pat þei scholde make this CHANGUYS here Emperour + þei scholde ben out of subiecciouN + þei scholde holden al̄ oþer regionunes aboute hem in here seruage, as þei had ben to hem beforne. And 20 on the morwe¹ þei chosen him to ben here Emperour And [1 fol. 94 a] þei settēn him vpon a blak ferte + after þat þei liften him vp with gret solempnytee + þei settēn him in a chayer of gold + diden hym al̄ maner of reuerence + þei 24 cleped him CHAN, as the white knyght called him. And whan he was þus chosen he wolle assayen ȝif he myghte trust in hem or non + wheþer þei wolde ben obeyssant to him or non, And þanne he made many statutes + 28 ordynances, þat þei clepen YSYA CHAN. The firste statute was þat þei scholde beleauen + obeyen in god InmortaH þat is alþmyghty, þat wolde casten hem out of seruage + at al̄ tymes clepe to him for help in tyme of nede. The 32 toþer statute was þat al̄ maner of men þat myghte beren armes scholden ben nombred And to euery .x. scholde ben a mayster And to euery .c. a mayster And to euery .M. a mayster And to euery .x. M. a mayster. After he 36 commanded to the princypales of the .vij. lynages þat þei scholde leuen + forsaken al̄ þat þei hadden in godes

Jenghiz' vision of a white knight.

The knight orders Jenghiz to be elected Emperor.

[1 fol. 94 a]

He is raised on a throne.

He tries his new subjects.

His statutes.

The able-bodied men numbered

The nobles ordered to give up their property.

t heritage t fro pens forth to holden hem payd of þat þat he woldle ȝou hem of his grace; And þei diden so anon. After he commaunded to the princypales of the .vij. lynes þat every of hem scholde brynge his eldest sone 4 before him t with here owne handes smyten of here hedes withouten taryenge; And anon his commandement was performed. And whan the CHANE sagh þat þei made non obstacle to performen his commandement, þanne he 8 thoughte wel þat he myghte trusten in hem ¹ t commaunded hem anon to make hem redy t to sewen his lanere. And after this CHANE putt in subiectioun all the londes aboute him. Afterward it befell vpon a day 12 þat the CHANE rood with a fewe meynee for to beholde the strengthe of the contree þat he had wonnen and so befell þat a gret multytude of his enemyes metten with him t for to ȝenen gode ensample of hardyness to his 16 poeple he was the firste þat saught t in the myldes of his enemyes] ⁽¹⁾ encountered, t þere he was cast from his hors t his hors slayn. And whan his folk saugh him at the erte þei weren all abasscht t wenden he had ben 20 ded t floweren euerychone t hire enemyes after t chaced hem, But þei wiste not þat the Emperour was þere. And whan the enemyes weren ferr pursuyng the chace, the Emperour himself hidde him in a thikke 24 wode. And whan þei weren comen azen fro the chace þei wenten t sougliten the wodes ȝif ony of hem had ben hid in the thikke of the wodes t manye þei founden t slowen hem anon. So it happend þat as þei 28 wenten serchinge toward the place þat the Emperour was þei saugh an OWLE syttinge vpon a tree abouen hym And þan þei seyden amonges hem þat þere was noman because þat þei saugh þat brid þere. And so þei wenten 32 hire wey t þus escaped the Emperour from deth. And þanne he wente preuyly all be nyghte tiȝt he cam to his folk þat weren full glad of his comyng t madlen grete thankynges to god Immortall t to þat bryd be whom 36

and to
behead
their eldest
sons.

The war of
conquest
begun.

[¹ fol 111.]

Jenghiz
thrown
from his
horse.

He hidde in
a thick
wool.

He escapes
death
through
an owl.

(¹) Missing, C.

here lord ¹ was saued. And þerfore principally abouen all
foules of þe world þei worshipen the Owle And whan
þei han ony of here fedres þei kepen hem full precuously
4 in stede of relykes + beren hem vpon here hedes with
gret reuerence + þei holden hem self blessed + saf from
all periles whil þat þei han hem vpon hem + þerfore þei
beren here fedres vpon here hedes. After all this the
8 Chane ordeyned him + assembled his peple + wente vpon
hem þat hadden assayled hym before + destroyed hem
+ put hem in subieccioun + seruage. And whan he had
wonnen + putt all the londes + contrees on this half the
12 mount BELYAN in subieccioun, the whyte kuyght cam
to him azen in his sleep + seyde to him: CHAN, the
wille of god Immortal is þat þou passe the mount BELYAN
+ þou schalt wyne the lond + þou schalt putten many
16 nacyouns in subieccioun. And for þou schalt fynde no
gode passage for to go toward þat contree, go [to] the
mount BELYAN þat is vpon the see + knele þere .ix. tymes
toward the est in the worshipe of god Immortal + he
20 schal schewe þe weye to passe by, And the Chane dide so.
And anon the see þat touched + was fast to the mount
began to withdrawe him + schewed fair weye of .ix. fote
brede large + so he passed with his folk + wan the lond
24 of Cathay þat is the grettest kyngdom of the world. And
for the .ix. knelynges + for the .ix. fote of weye the
Chane + alle the ²men of TARTARYE han the nombre of
.ix. in gret reuerence. And þerfore who þat wole make
28 the CHANE ony present, be it of hors, be it of bryddes
or of Arwes or bowes or of frute or of ony other thing,
alweys he most make it of the nombre of .ix. And so
þanne ben the presentes of grettore plesance to him +
32 more benygnely he wil resceyuen hem þan þough he
were presented with an .C. or .CC. For hym semethi the
nombre of .ix. so holy, be cause the messenger of god
jumortal devised it. Also whan the Chane of CATHAY
36 hadde wonnen the contree of CATHAY + put in subiecc-
cioun + vnder fote many contrees abouten he fel seek.

[^a fol 95 a]
Since then,
the Tartars
worship the
owl and
wear its
feathers.

Jenghiz
overcomes
his enemies.

The white
knight
orders him
to pass
Mount
Belgian.

The sea
withdraws
nine feet
when
Jenghiz has
knelt nine
times.

[^b fol 95 b]

The Tartars
reverence
the number
nine, and
that is the
number of
presents
offered to
their
Emperor.

Jenghiz
conquers
China.

Apologue of
the bundle
of arrows.

When
divided,
they can be
broken
by the
youngest
son.

[¹ fol. 96a]

United
families
are power-
ful, divided
ones weak.

Jenghiz
succeeded
by his son
Ogotai.

Kuyuk and
Mangu.

Hulagu
takes
Baghdad.

And whan he felte wel þat he scholde dye, he seyde to his .xij. sones þat euerych of hem scholde brynge him on of his arewes \pm so þei diden anon. And þanne he commanded þat men scholde bynden hem to gedre in .iiij. places. And þan he toke hem to his eldest sone \pm bad him breke hem all togedre; And he enforced him with all his myght to breken hem, but he ne myghte not. And þan the CHANE bad his seconde sone to breke hem ⁸ \pm so schortly to alle ech after other, but non of hem myght breke hem. And þan he bad the ȝongest sone disseuere euerych from other \pm breken euerych be him self \pm so he dide. And þan seyde the CHANE to his ¹² eldest sone \pm to alle the opere: wherfore myght ȝee not breke hem? And þei answereden þat þei myght not, be cause þat þei weren bounden togyder. ¹ And wherfore, quod he, hath ȝoure lityȝ ȝongest brother broken hem? ¹⁶ Because, quod þei, þat þei weren departed ech from other. \pm þanne seyde the CHANE: My soncs, quod he, treuly þus wil it faren be ȝou. For als longe as ȝee ben bounden togedere in .iiij. places þat is to seyne in lone, ²⁰ in trouthe \pm in gode accord, noman schall ben of powere to greue ȝou. But \pm ȝee ben disseuered fro þeise .iiij. places, þat ȝoure on helpe not ȝoure oper, ȝee schulȝ be destroyed \pm brought to nouȝt. And ȝif ech of ȝou loue ²⁴ other \pm helpe oper, ȝee schulȝ be lordes \pm souereynes of all opere. And whan he hadde made his ordynances he dyed. And þanne after hym regned ECCHECHA CANE his eldest sone, And his othere bretheren wenten to wynnen ²⁸ hem many contrees \pm kyngdomes, vnto the lond of Pruyssse \pm of Rossye, \pm made hem to ben cleped CHANE but þei weren all obeyssant to hire elder brother, And perfore was he clept the grete CHANE. After Eccheca ³² regned Guyo Chane And after him MANGO CHAN þat was a gode cristene man \pm baptyzed \pm ȝaf lettres of perpetuall pes to all cristene men \pm sente his brother halaon with gret multytude of folk for to wynnen the holy lond ³⁶ \pm for to put it in to cristene mennes hondes \pm for to

destroye Machametes lawe + for to take the CALYPHEE of BALDAK þat was Emperour + lord of all the Sarazines. And whan this CALYPHEE was taken, men fownden him 4 of so high worschipe þat in ¹all the remenant of the world ne myghte a man fynde a more reuerent man ne highere in worschipe. And þan halaon made him come before him + seyde to hym: Why, quod he, haddestow not 8 taken with þe mo Sowlyoures + men ynowe for a lytiff quantytee of thresour for to defende þe, thi contree þat art so habundant of tresore + so high in all worschipe? And the CALYPHEE answerd him, For he wel trowede 12 þat he hadde ynowe of his owne propre men. And þan he seyde halaon: þou were as a god of the sarazines + it is conuenyent to a god to ete no mete þat is mortall + þerfore þou schalt not ete but precyous stones, riche perles 16 And tresoure þat þou louest so moche. And þan he commanded him to presoun + all his tresoure abouthe him + so he dyed for hunger + threst. And þan after this, HALAON wan all the lond of promyssioun + puite it in 20 to cristene mennes hondes. But the grete CHANE his brother dyele + þat was gret sorwe + loss to all cristene men. After MANGO CHAN regned COBYLA CHAN þat was also a cristene man + he regnede .xliij. zeere; he founded 24 the grete cytee of IZONGE in CATHAY, þat is a gret del more þan Rome. The tother gret CHANE þat cam after him becam a paynemo + all the oper after him. The kyngdom of CATHAY is the grettest Reme of the world 28 And also the gret CHAN is the most myghty Emperour of the world + the grettest lord vnder the firmament. + so he clepeth him in his lettres right þus: ²CHAN FILIUS DEI EXCELSI OMNIUM VNIUERSAM TERRAM COLENCIUM SUM- 32 MUS IMPERATOR ET DOMINUS OMNIUM DOMINANCIUM. And the lettre of his grete seal writhen abouten is this: DEUS IN CELO, CHAN SUPER TERRAM EIUS FORTITUDO OMNIUM HOMINUM IMPERATORIS SIGILLUM. And the superscrip- 36 cioun aboute his lity^h seal is this: DEI FORTITUDO OMNIUM HOMINUM IMPERATORIS SIGILLUM. And all be it

[1 fol. 96 b]
The captive
Caliph is
asked why
he did not
spend his
treasure on
warlike
prepara-
tions.

He is
starved
to death in
the midst
of his
treasure.

Kublai
Khan.

Peking.

The style of
the Great
Can's
letters.
[2 fol. 97 a]

Inscriptions
on the
seals.

All Tartars
believe in
God.

þat þei be not cristned, ȝit natheles the Emperour + all the TARTARYENES beleeuuen in god Immortaþ. And whan þei wiþ manacen ony man, þanne þei seyn: God knoweth wel þat I scha'l do þe such a thing, + telleth his manace. And þus haue ȝee herd whi he is clept the grete CHANE.

CH. XXVI. OF THE GOUERNANCE OF THE GRETE CHANES COURT + WHAN HE MAKETH SOLEMPNE FESTES; OF HIS PHILOSOPHRES, AND OF HIS ARRAY WHAN HE RIDETH BE þE CONTRE.

Two
festivals on
the Can's
birthday and
on the
anniversary
of his pre-
sentation in
the temple.

Two on
anniver-
saries of the
idol's en-
thronement
and first
miracle.

[¹ fol. 97 b]

NOW schaþ I teH ȝou the gouernance of the court of the grete CHANE whan he maketh solempne 8 festes, + þat is principally .iiij. tymes in the ȝear. The firste feste is of his byrthe; þat oþer is of his presentacioun in here temple. þat þei clepen here MOSEACH, where þei maken a manere of circumcisioun; And the 12 toþher .ij. festes ben of his ydoles. The firste feste of the ydole is whan he is first put in to hire temple + throned. The toþer feste is whan the ydole begynneth first to speke or to worche myracles. Mo ben þere not of solempne 16 festes, but ȝif he marye ony of his children. Now vnder- stondeth þat at euery of theise ¹ festes he hath gret multy- tude of peple wel ordeyned and wel arrayed be thousandes, be hundredes + be tenthes. And euery man knoweth 20 wel what seruyse he schaþ do, And euery man ȝeueth so gode hede + so gode attendance to his seruyse, þat noman fyndeth no defaute. And þere ben first ordeyned .iiij. M. barounes myglity + riche for to gouerne + to make 24 ordynance for the feste + for to serue the Emperour. And þeise solempne festes ben made withouten in hales + tentes made of clothes of gold + of tartaries full nobly. And all þo barouns han crounes of gold vpon hire hedes 28 full noble + riche, full of precious stones and grete perles oryent, And þei ben all clothed in clothes of gold or of

Four
thousand
Larons rule
those
festivals.

Precious
cloths and
jewels.

tartaries or of camokas, so richely + so perfytly þat noman in the world can amenden it ne better devisen it.

And aþ þo robes ben orfrayed aþ abouten + dubbed full of precious stones + of grete oryent perles full richely.

And þei may wel do so, for clothes of gold + of sylk ben gretter chep þere a gret del þan ben clothes of wolle [here].

Gold and
silk cloths
cheaper than
wool.

And þeise .iiij. M. barouns ben devised in .iiij. companyes

8 And euery thousand is clothed in clothes aþ of .o. colour

And þat so wel arrayed + so richely þat it is merueyle to beholde. The firste thousand, þat is of Dukes, of Erles, of Marquyses + of Amyralles, aþ clothed in clothes of

12 gold with tysseux of grene silk + bordured with gold, full of preciouſe ¹ stones, in maner as I haue seyd before. The secounde thousand is aþ clothed in clothes dyapred of red

selk aþ wrought with gold + the orfrayes sett full of gret perl and precious stones, full nobely wrought. The .iiij.

thousand is clothed in clothes of silk of purpre or of ynde And the .iiij. thousand is in clothes of ȝallow. And aþ hire clothes ben so nobely + so richely wrought with

20 gold + precious stones + riche perles þat ȝif a man of this contree hadde but only on of hire robes he myghte wel seye þat he scholde neuere be pore. For the gold + the

precious stones + the grete oryent perles ben of gretter value on this half the see þan þei ben bezond the see in þo

contrees. And whan þei ben þus apparayled þei gon .ij. + .ij. to gedre full ordynatly before the Emperour, with

outen speche of ony woord saf only enclynunge to him.

One
thousand in
green, one in
red, one in
blue, one in
yellow.
[1 fol. 98 a]

24 And euerych of hem bereth a tablet of Iaspere or of Iuory or of cristal. And the mynstral goynge before hem sownynge here instrumentes of dyuerse melodye. And whan the firste thousand is þus passed + hath made his

32 mostre he withdraweth him on þat o syde. And þan entreth þat oþer seconde thousand + doþ right so in the same manere of array + contenance as did the firste + after

the pridde + þan the fourthe + non of hem seyth not o

36 word. And at o syde of the Emperours table sitten

Each robe
worth a
fortune.
The court
parade of
the four
thousand
barons.

¹ 1. 6, here, missing in C.

Various
soothsayers
with their
instruments

[1 fol. 98 b]

many PHILOSOFRES *pat* ben prened for wise men in many
dyuverse sciences, as of ¹ ASTRONOMYE, NICROMANCYE, GEO-
MANCYE, PIROMANCYE, YDROMANCYE, of AUGURYE *±* of many
oþer sciences; And enerych of hem han before hem ⁴
ASTROLABRES of gold, sum SPERES, summe the Brayn
panne of a ded man, summe vesseles of gold full of
graueþ or sond, Summe vesselles of gold full of coles
brennyng, summe vessell of gold full of water *±* of wyn ⁸
± of oyle, And summe Oriloges of gold mad ful nobely *±*
richely wrought *±* many oþer maner of Instrumentes after
hire sciences. And at certeyn houres whan hem thinketh

They six
the hours
when the
court should
bow to the
Emperor.

tyme þei seyn to certeyn Officeres *pat* stonden before hem ¹²
orleynd for the tyme to fulfille hire commandementes:

MAKETH PEES, And þan seyn the Officeres: Now pees,
lysteneth. And after *þat* seyth another of the Philosophres:
Euery man do reuerence *±* enclyne to the Emperour ¹⁶
þat is goddes sone *±* souerayn lord of alþ the world, for
now is tyme; *±* þanne every man boweth his hed toward
the erthe. And þanne commandeth the same Philosophre
aȝen: STONDETH VP, *±* þei don so. And at another hour ²⁰

seyth another Philosophre: Putteth þoure litell fynger in
þoure eres, And anon þei don so. And at another houer
seyth another Philosophre: Putteth þoure hond before

þoure mowþi, And anon þei don so. And at another hour ²⁴
seyth another Philosophre: Putteth þoure hond vpon þoure
hede, And þei don so. And after *þat* he bydeth hem to

[2 fol. 99 a]

don here hond awey *±* þei don so. ² And so from hour to
hour þei commanden certeyn thinges, And þei seyn *þat* ²⁸

Explanation
of them.

tho thinges han dyuverse significaciouns. And I asked
hem preuyly what þo thinges betokened And on of the
maistres told me *þat* the bowynge of the hed at *þat* hour
betokened this: *þat* alþ þo þat boweden here hedes scholden ³²

The bowing
means
obedience.

euere more after ben obeyssant *±* trewe to the Emperour
And neuere for ȝiftes ne for promys in no kynde to ben
fals ne traytour vnto him for gode nor euyþ. And the

The finger
in the ear:
hear no evil
design
without
reporting it.

puttyng of the lityll fynger in the ere betokeneth as þei ³⁶
seyn, *þat* none of hem ne schall not here speke no con-

trarious thing to the Emperour, but þat he schalþ teþ it
anon to his conseiþ or discouere it to sum man þat wiþ
make relacioun to the Emperour, þough he were his fader
4 or brother or sone. And so forthi of aþ oper things þat is
don be the Philosophres þei tolde me the causes of many
dyuerse things. And trustethi right wel in certeyn þat
noman doþi nothing to the Emperour þat belongeth vnto
8 him, nouþer cloþinge ne bred ne wyn ne bathi ne non
oper thing þat longethi to hym, but at certeyn houres þat
his Philosophres wiþ deuysen. And ȝif þere falle were
in ony syde to the Emperour anon the Philosophres comen
12 t seyn here avys after here calculaciouns t conseylens the
Emperour after here avys be here sciences, so þat the
Emperour doþi no thing withouten here conseiþ. And
whan the Philosophres han don t perfourmed here
16 comandementes, þanne the Mynstralaff begynnyn to don
here mynstraleye euerych in hire Instrumentes ech after
other, with aþ the melodye þat þei can deuysen. And
whan þei han don a gode while, on of the Officeres of
20 the Emperour goþi vp on an high stage wrought ful
curyously t cryethi t seythi with lowde voys: Maketh
pees, And þanne euery man is stille. And þanne
anon after aþ the lordes þat ben of the Emperoures
24 lynage nobely arrayed in riche cloþies of gold and
ryally apparrayled on white stedes, als manye as may wel
sewen hem at þat tyme, ben redy to maken here presentes
to the Emperour. And þan seythi the Styward of the
28 court to the lordes be name: N. of N., t nemþneþi first
the moste noble t the worthioste be name t seythi: Be þee
redy with suchi a nombre of white hors for to serue the
Emperour zoure souerayn lord. And to another lord he
32 seythi: N. of N., be þee redy with suchi a nombre to serue
zoure souerayn lord. And to a other right so. And to
all the lordes of the Emperoures lynage ech after other
as þei ben of estate; And whan þei ben alle cleped þei
36 entren ech after oper t presenten the white hors to the
Emperour t þan gon hire wey. And þan after aþ the

And so of
other signs.

The
philosophers
regulate the
Emperor's
private life
and public
affairs.

After the
philosophers
have spoken,
the min-
strels give
their enter-
tainment.

[1 fol. 99 b]

Then
presents
are offered
to the
Emperor.

At the
steward's
command,
white horses
are brought
by the lords.

The barons
and clergy
offer jewells. *oper* barouns euery of hem zenen him presentes or jueſt or sum *oper* þing, after þat þei ben of estate. And þan after hem all the prelates of hire lawe + religiouse men + *oper* + euery man zeweth him sum thing. And whan 4 þat all men han þus presented the Emperor, the grettest of dignytee of the prelates zeweth hem a ble-syng seyenge an orisoun of hire lawe. And þan begynnen the Mynſtreſt¹ to maken hire mynſtralcie in dyuerſe Instrumentes 8 with all the melodye þat þei can deuyſe. And whan þei han don hire craft, þan þei bryngen before the Emperor lyouns, libardes + *oper* dyuerſe bestes And Egles + ventours + *oper* dyuerſe foules And fissaſhes + serpentes 12 for to don him reucrence. And þan comen JOGULOURS and ENCHAUNTOURES, þat don many meruaylles, For þei maken to come in the ayr the sonne + the mone be ſemyng to euery mannes sight. And after þei maken 16 the nyght so derk þat noman may ſee no thing, And after þei maken the day to come azen fair + plement with bright ſoun to euery mannes sight. And þan þei bryngen in daunces of the faireſte damyſelles of the 20 world + ričeſt arrayed. And after þei maken to comen in *oper* damyſelles, bryngyng coupes of gold ful of mylk of dyuerſe bestes + zeuen drynke to lordes + to ladyes And þan þei make knyghtes to jouſten in armes ful lustyly + 24 þei rennen togidre a gret raundoun + þei frusschen togidere ful ſiſcely + þei breken here ſperes ſorudely þat the tronchounsflen in ſprotes + peces all aboute the halle. And þan þei make to come in hunteyng for the hert + for the 28 boor, with houndes rennyng with open mouth. And many *oper* thinges þei don be craft hire enchauntementes, þat it is merueyle for to ſee. And ſuch pleyes of deſport þei make til the takyng vp of the boorles. This gret 32 CHAN hath ful gret peple for to ſeruen him, as I haue told 30 before, For he hath of mynſtralles the nombre of .xiiij. Cumantz but þei abyde not alweys with hym. For all the mynſtreſt þat comen before hym of what 36

^[1 fol. 100 a]
The beaſts
are made
to do
reverenſe.

Enchanters
make
sunlight,
moonthlight
and
darkneſs.

Imaginary
daunces,

refresh-
ments,

tourna-
ments

and hunteſ.

^[2 fol. 100 b]

130,000
minſtreſt.

1. 7-8, mynſtreſt, *r* added above by rubricator.

nacyoun þat thei ben of, þei ben withholden with him as of his houshold, + entred in his bokes as for his owne men; And after þat, where þat euere þei gon, euermore þei 4 cleymen for mynstrall of the grete CHANE, And vnder þat tytle alle kynges and lordes cherisschen hem the more with giftes + alþ ping; And þerfore he hath so gret multytude of hem. And he hath of certeyn men as þough þei were

150,000
yeomen for
birds and
beasts.

8 ȝomen þat kepen bryddes as OSTRYOCHEs, GERFACOUNS, SPAREHAUKES, FAUKONS GENTYLs, LANYERES, SACRES, SACRETTES, PORYNGAYES wel spekyng and bridles syngynge. And also of wylde bestes, as of OLIFAUNTZ 12 tame + othiere, Babewynes, Apes, Marmeseltes + oþere dyuerse bestes, the mountance of .xv. CUMANTZ of ȝomen.

And of Phisicyens cristene he hath .cc. And of leches 480
þat ben cristene he hath .cc. + .x. And of leches +
and leeches

16 Phisicyens þat ben sarrazines .xx. But he trusteth more in the cristene leches þan in the Sarazines. And his oþer comoun houshold is withouten nombre, And þei alþ han alþ necessaries + alþ þat hem nedeth

20 of the Emperoures court. And he hath in his Court many Barouns as Scruytours þat ben cristene + conuerted to gode feyth be the prechinge of Religiouse

Many
Christians
in the
Household.

24 cristeunen þat dwellen with him; But þere ben manye mo þat wil not þat men knowen þat þei ben cristene. This Emperour may dispender als ^[1 fol. 101 a] moche as he wile withouten estymacioun, For he not despendetþ ne maketh no money but of lether emprinted or of papyre. And of þat moneye

Leather and
paper
money.

28 is som of greter prys + som of lasse prys, after the dyuersitee of his statutes. And whan þat money hath ronne so longe þat it begynneth to waste; þan men beren it to the Emperoures tresorye And þan þei taken newe money for 32 the olde. And þat money goþ thorgþ out alþ the contree + þorgþ out alþ his prouynces, For þere + bezonde hem þei make no money nouþer of gold nor of syluer, And þerfore he may despende ynow + outrageously. And of gold +

Precious
metals adorn
the Imperial
Palace.

36 syluer þat men beren in his contree he maketh Cylours, Pyleres + Paumentes in his palays + oþer dyuerse thinges,

A large raby what him lyketli. This Emperour hath in his chambre
lights his chamber. in on of the pyleres of gold a RUBYE + a CHARBONCLE
of half a fote long, þat in the nyght ȝeueth so gret
clarkee + schynynge, þat it is als light as day; And he 4
hath many oþer precyous stones + many oþer RUBYES
+ CHARBONCLES, but þo ben the grettest + the moste
precyous. This Emperour duelleth in somer in a cytee
þat is toward the north, þat is cleped Saduz + þere is cold 8

Xanadu, the
summer
residence.

Cambalec,
the winter
capital.

The court's
marching
order.

[1 fol. 101 b]

500,000 men
in the van.

An equal
number on
either side.

The rear-
guard is
more
numerous.

ynow. And in wynter he duelleth in a cytee þat is
clept Canaalech + þat is an hote contree. But the contree
where he duelleth in most comounly is in Gaydo or in
Jong þat is a gode contree + a tempree, after þat the 12
contree is þere, But to men of this contree it were to
passyng hoot. And whan this Emperour will ryde
from o contree to another ¹he ordeyneth .iiij. hostes
of his folk, of the whiche the firste hoost goth before 16
him a dayes iourney, For þat hoost schall ben logged
the nyght where the Emperour schall lygge vpon
the morwe. And þere schall euery man haue aþ
maner of vytaylle + necessaryes þat ben nedefull of the 20
Emperours costages. And in this firste hoost is the
nombre of poeple .l. CUMAUNTZ, what of hors what of fote,
Of the whiche euery CUMANTZ amounte .x.m. as I hane told
þou before. And another hoost goth in the right syde of 24
the Emperour nyght half a iourney fro him, And another
goth on the left syde of him in the same wise. And in
euery hoost is as moche multytude of peple as in the
firste hoost. And þanne after cometh the .iiij. hoost, þat 28
is moche more þan ony of the oþere + þat goth behynden
him the mountance of a howe draught. And euery hoost
hath his iourneyes ordyned in certeyn places where þei
schall be logged at nyght, And þere þei schall haue aþ 32
þat hem nedeth. And ȝif it beaþ þat ony of the hoost
dye, anon þei putten another in his place, so þat the
nombre schall eueremore ben hool. And ȝeeschall vnder-
stonde þat the Emperour in his propre persone rydetli 36
not as oþere gret lordes don bezonde, but ȝif him liste to

go preuyly with fewe men for to ben vnknowen. And
e^h he rytt in a charett with .iiij. wheles vpon the whiche
is made a faire chambre + and it is made of a certyn wode

While others
ride, the
Emperor
drives in a
chariot

4 þat cometh out of paradys terrestre, þat men clepen
LIGNUM ALOES, þat the flodes of paradys bryngen out at
dyuerse cesouns, as I haue told you here befor. And this
chambre is ¹fu^h wel smellynge because of the wode þat it

[1 fol. 102a]

8 is made offe, And a^h this chambre is couered with june of
plate of fyn gold dubbed with precyous stones + grete perles,
And .iiij. OLIFAUNTZ and .iiij. grete destreres a^h white +
couered with riche couertoures ledynge the chariot. And

12 .iiij. or .v. or .vj. of the grettest lordes rylen aboue this
charyot fu^h richely arrayed + fu^h nobely, so þat noman
schall neyghe the charyot, but only the lordes, but ȝif
þat the Emperor calle ony man to him þat him list to

16 speke with a^h. And aboue the chambre of this chariot
þat the Emperor sitteth june ben sett vpon a perche .iiij.

or .v. or .vj. GERFACOUNS, to þat entent þat whan the
Emperor seeth ony wylde foul þat he may take it at
20 his owne list + haue the despoyl + the pley of the flight,

His
gerfalcons
are perched
ready at
hand.

First with on + after with another; And so he taketh his
despoyl passynge be the contree. And noman rydeth
before him of his compayne but alle after him. And

24 noman dar not come nygli the Chariot by a bowe draught
but þo lordes only þat ben aboue him, + a^h the hoost
cometh fayrely after him in gret multitude. And also
such another charyot with such hoostes ordeyned + arrayed

Only lords
may
approach
the
sovereign.

28 gon with the Emperesse vpon another syde euerych^h be
him self with .iiij. hoostes right as the Emperor dide, but
not with so gret multytude of peple. And his eldest sone
goth be another weye in another chariot in the same manere,

The
Emper^s
and the
eldest son
travel in
similar
state.

32 so þat þere is betwenc hem so gret multitude of folk
þat it is merueyle to telle it. And noman scholde trowe
the nombre but he had seen it. And sumtyme it happeth
þat whan he wil not go fer + þat it lyke him to haue the

Sometimes
royalty
travel
together.

36 Emperesse + ² his children with him; þan þei gon a^h
togydere And here folk ben a^h meddled in fere + devyded

[2 fol. 102b]

The twelve provinces of the Empire.

in .iiij. parties only. And ȝee schulȝ vnderstonde þat the Empyre of this gret CHANE is deuyded in .xij. prouynces And euery prouynce hath mo þan .ij. m. cytees And of townes withouten nombre. This contree is full gret, For it hath .xij. princypalȝ kynges in .xij. prouynces And cuery of þo kynges han many kynges vnder hem, + alþ þei ben obeyssant to the gret CHANE. And his lond + his lordschipe dureth so ferr þat a man may not gon from on 8 lied to anoþer, nouþer be see ne londe, the space of .vij. ȝeeri. And þorghȝ the desertes of his lordschipe þere as men may fynde no townes, þere ben jnnes ordeyned be euery iorneye to resceyue boþe man + hors, in the whiche 12 þei schalȝ fynde plente of vytaylle + of alþ þing þat hem nedeth for to go be the contree. And þere is a merueylous custom in þat contree, but it is profitable, þat ȝif ony contrarious thing þat scholde ben preiudice or greuance 16 to the Emperour in ony kynde, [be herd in þe contree] ⁽¹⁾

The postal service.

anon the Emperour hath tydynges þereof + full knowleche in a day, þoughȝ it be .ij. or .iiij. iourneys fro him or more. For his ambessedours taken here dromedaries or 20 hire hors + þei priken in alþ þat euere þei may toward on of the jnnes. And whan þei comen þere anon þei blowen an horne, + anon þei of the jn knownen wel ynow þat þere ben tydynges to warnen the Emperour of sum rebellyoun 24 azenst him. And þanne anon þei maken oþer men redy in alþ haste þat þei may ¹ to heren *lettres* and pryken in alþ þat euere þei may, tiȝ þei come to the oþer jnnes with here *lettres*. And þanne þei maken fressch men redy to 28 pryke forth with the *lettres* toward the Emperour, whiȝ þat the laste bryngere reste him + bayte his dromedarie or his hors, And so fro jn to jn till it come to the Emperour. And þus Anon hath he hasty tydynges of 32 ony thing þat bereth charge be his corrours þat rennen so hastyly thorghȝout alþ the contree. And also whan the Emperour sendeth his Corrours hastyly þorghȝout his lond,

euerych of hem hath a large thong full of smale belles 36

The dispatch-riders.

[¹ fol. 103 a]

The basting places.

(1) Missing in C.

And whan þei neyghien nere to the Innes of *oper* Corrouris,
 þat ben also ordyned be the iorneyes, þei ryngen here
 belles And anon the *oper* Corrouris maken hem redy +

Each rider
 warns the
 other with
 his bells.

4 rennen here weye vnto another In + þus renneth on to
oper full spedly + swyftly, tith the Emperours entent be
 serued in al hast. And theise Currouris ben clept
 CHYDYDO after here langage, þat is to seye a messagere.

8 Also whan the Emperour goth from o contree to another
 as I haue told you here before + he passe þorghi cytees +
 townes, euery man maketh a fuyr before his dore +
 putteþ þere jnne pouder of gode gommes þat ben swete

Odorous
 gums burnt
 when the
 sovereign
 passes a
 town.

12 smellynge, for to make gode sauour to the Emperour.

And al the peple kneleþ doun azenst him + don him
 gret reuerence, And þere where religyouse cristene men
 dwellen, as þei don in many cytees in the lond, þei gon

The clergy
 meet him
 with the
 cross.

16 before him with processiou with cros + holy water + þei
 syngen: VENI CREATOR SPIRITUS with an high voys

[1 fol. 103 b]

+ gon towardes him. And whan he hereth hem he
 commaundeth to his lordes to ryde besyde him, þat the

20 Religious men may come to him. And whan þei ben
 nygh him with the cros, þanne he doth adown his
 GALAOTH þat syt vpon his hede in manere of a chapelet,

He doffs his
 hat,

þat is made of gold + preciouuse stones + grete perles And

24 it is so ryche þat men preysen it to the value of a
 Roialme in þat contre. And þan he kneleþ to the cros
 And þan the prelate of the Religious men seyth before
 him certeyn orisouns + zeuetþ him a blesyng with the

and kneels
 to receive
 a blessing.

28 cros, And he enclynetþ to the blesyng fuþ deuoutely.

And þanne the prelate zeuetþ him sum maner frute to the
 nombre or .ix. in a platere of syluer with peres or Apples
 or *oper* manere frute, And he taketh on + þan men zeuen

They
 present him
 with fruit.

32 to the *oper* lordes þat ben aboute him. For the custom
 is such, þat no straungere schall come before him but ȝif
 he zeue hym sum manere thing, after the olde lawe þat
 seyð: NEMO ACCEDAT IN CONSPPECTU MEO VACUUS. And

36 þanne the Emperour seyth to the Religious men þat þei
 withdrawe hem azen, þat þei ne be not hurt ne harmed of

Similar
homage is
paid to the
Emperess
and to the
eldest son.

[1 fol. 104 a]

There are
250,000
people
constantly
at court,
without
mynstrels
and yeomen.

What a pity
that this
great prince
should not
be a
Christian!

Matrimonial
usages.

the gret multytude of hors þat comen behynde him. And also in the same maner don the religious men þat dwellen þere to the Emperesses þat passen by hem And to his eldest sone + to euerie of hem þei presenten frute. And 4 ȝee schuh vnderstonde þat the poeple þat he hath so many hostes ofte abouten hym + aboute his wifes + his sone þei dwelle not contynuelly with him, but alweys whan him lyketh þei ben sent 1 fore. And after whan þei han don þei 8 retournen to hire owne housholdes, saf only þei þat ben dwellynge with hym in housshould for to seruen him + his wifes + his sones for to gouernen his housshould. And alþ be it þat the oþiere ben departed fro him after þat þei 12 han perfourmed hire seruyse, ȝit þere abydeth contynuelly with him in court .1. miȝt. men at horse And .CC. Miȝt. men a fote withouten mynstrelles + þo þat kepen wylde bestes + dyuerse briddes, of þe whiche I haue tolde ȝou 16 the nombre before. Under the firmanent is not so gret a lord ne so myghty ne so riche as is the grete CHANE, Nought PRESTRE IOHAN þat is Emperour of the high Ynde ne the Sowdan of Babyloyne ne the Emperour of 20 Persye. Alþ þeise ne ben not in comparisoun to the grete CHANE nouþer of myglit ne of noblesse ne of ryaltee ne of ricchesse. For in alþ þeise he passeth alþ erthlye princes Wherfore it is gret harm þat he beleueth not feithfully in 24 god. And natholes he wil gladly here speke of god And he suffreth wel þat cristene men dwel in his lordschipe + þat men of his feith ben made cristene men, ȝif þei wile, porghout alþ his contree, For he defendeth noman to 28 holde no lawe other þan him lyketh. In þat contree sum man hath an .C. wifes, summe .Ix., summe mo, summe lesse. And þei taken the nexte of hire kyn to hire wifes, saf only þat þei out taken hire modres, hire douglitres + 32 hire sustres of the moder syde. But hire sustres on the fadir syde of another woman þei may wel take, And hire 2 breþieres wifes also after here deth And here Stepmodres also in the same wyse.

[2 fol. 104 b]

OF THE LAWE + THE CUSTOMS OF THE
TARTARIENES, DUELLYNGE IN CHATAY, +
HOW þAT MEN DON WHAN THE EMPEROUR
SCHAL DYE, + HOW HE SCHAL BE CHOSEN.

Ch. XXVII

THE folk of þat contree vsen aſt longe clothes with-
outen furroures. And þei ben clothed with
precious clothes of TARTARYE + of clothes of gold,
4 And here clothes ben slytt at the syde + þei ben festned
with laces of silk And þei clothien hem also with pylches
+ the lyde with outen. And þei vsen nouþer cappe ne
hood And in the same maner as the men gon the woomen
8 gon, so þat noman may vnethe knowe the men fro the
woomen, saf only þo woomen þat ben maryed, þat beren
the tokne vpon hire hedes of a mannes foot, in signe þat
þei ben vnder mannes fote + vnder subiectioun of man.
12 And hire wyes ne dwel not to gydre, but euery of hem
be hiresself And the husbonde may ligge with whom of
hem þat him lyketh. Euerych̄ hath his hous, boþe man
+ wooman; And here houses ben made rounde of staves
16 + it hath a round wyndowe abouen þat zeuet̄ hem light
And also þat seruet̄ for delyuerance of smoke. And the
helynge of here houses + the wowes + the dores ben aſt
of wode. And whan þei gon to werre þei ledē hire
20 houses with hem vpon chariottes as men don tentes or
pauyllions. And þei maken hire fuyr in the myddes of
hire houses. And þei han gret multytude of aſt maner
of bestes, saf only of swyn, for þei bryngen non forth.
24 And they ¹ beleuen wel o god þat made + formede aſt
thinges, And natholes ȝit han þei ydoles of gold + syluer
+ of tree + of cloth, And to þo ydoles þei offren aſt weys
hire first mylk of hire bestes + also of hire metes + of
28 hire drynkes before þei eten, And þei offren often tymes
hors + bestes. And þei clepen the god of kynde yroga.
And hire Emperour also what name þat euere he haue
þei putten euermore þerto CHANE, And when I was þere
32 hire Emperour had to name THIAUT, so þat he was clept

Costumes of
the TartarsSign of
maried
stateMovable
tents of the
Tartars.They believe
in the God
of nature.[¹ fol. 105 a]Names of
the Imperial
family.

THIAUT CHANE, And his eldeste sone was clept TESSUE And
 whan he schaſt ben Emperour he schaſt ben clept TESSUE
 CHANE. And at þat tyme the Emperour hadde .xij. sones
 withouten þo, þat were named CUNCY, ORDIJ, CHAHADAY, 4
 BURYN, NEGU, NOCAB, CADU, CICTEN, BALACY, BABYLAN
 t GAREGAN t of his .iiij. wifes the firste t the principall
 þat was Prestie. Jolines dougliter hadde to name SERIOCH
 CHAN, And the tothier BORAK CHAN t the toþer KARANKE 8
 CHAN. The folk of þat contree begynnen alþ hire
 thinges in the newe mone And þei worschipen moche the
 mone t the sonne t often tyme knelen aȝenst hem. And
 alle the folk of the contree ryden comounly withouten 12
 spores, but þei beren alþ weys a lytiff whippe in hire
 hondes for to chacen with hire hors. And þei han gret
 conscience t holden it for a gret synne to casten a knyf
 in the fuyre t for to drawe fleschi out of a pot with a knyf 16
 t for to smyte an hors with the handilff of a whippe,¹ or
 to smyte an hors with a brydilff or to breke o bon with
 another or for to caste mylk or ony lykour þat men may
 drynke vpon the ertlie or for to take t sle lytil children. 20
 And the moste synne þat ony man may do is to pisseen
 in hire houses þat þei dwellen in And whoso þat may be
 founden with þat synne sykerly þei selen hym. And of
 euerych of þeise synnes it behoueth hem to ben schryuen 24
 of hire prestes t to paye gret somme of siluer for hire
 penance. And it behoueth also þat the place þat men han
 pissed in be halewed aȝen t elles dar noman entren þere-
 jinne. And whan þei han payed hire penance men make 28
 hem passen þorghi a fuyr or þorghi .ij. for to clenzen hem
 of hire synnes. And also whan ony messaugere cometh
 t bryngeth *lettres* or ony present to the Emperour it
 behoueth him þat he with the thing þat he bryngeth 32
 passe þorghi .ij. brennynge fuyres for to purgen hem, þat
 he brynge no poysoun ne venym ne no wykked þing þat
 myght be greuance to the lord. And also ȝif ony man
 or woman be taken in avouterye or fornicacioun anon 36
 þei selen him. And who þat steleth ony thing anon þei

Tatar
super-
stitions.

[¹ fol. 105 b]

Fines are
paid as
penance for
sins.

Purification
by fire.

Death
penalty for
adultery and
theft.

sle him. Men of þat contree ben all gode archieres & All are good
schooten right wech bothe men & wommen, als wel on archers.
hors lak prikynges as on fote rennyng. And the wommen Women
4 maken all pinges & all maner mysteres & craftes as of practise
clothes, botes & oper thinges & þei drynen cartes, plowes
& waynes & chariottes. And þei maken houses & all most trades
maner mysteres, out taken bowes & arwes & Armures,
8 þat men maken. ^[1 fol. 106 a] And all the wommen weren breech as
wel as men. All the folk of þat contree ben full obaysant
to hire souereynes ne þei fighten not ne chiden not on
with another. Anl þere ben nouþer thefes ne robboures
12 in þat contree & euery man worschipeth oper, but noman
þere doth no reuerence to no straungeres, but ȝif þei hen
grete princes. And þei eten HOUNDES, LYOUNS, LYBERDIES, ^{Their food.}
MARES & FOLES, ASSES, RATTES & MEES & all maner of
16 bestes, grete & smale, saf only swyn & bestes þat weren
defended by the olde lawe. And þei eten all the bestes
withouten & withynne, withouten castyng away of ony
thing saf only the filthe. And þei eten but litiþ bred,
20 but ȝif it be in courtes of grete lordes. And þei haue not
in many places nouþer pesen ne benes ne non oper potages,
but þe broth of the flessch. For litiþ ete þei ony thing
but flessch & the broth. And whan þei han eten þei
24 wypen hire hondes vpon hire skirtes, for þei vse non
naperye ne towaylles, but ȝif it be before grete lordes,
but the comown peple hath none. And whan þei han
eten þei putten hire disschies vnwasschen into the pot
28 or cawdroun with remenant of the flessch and of the
broth, til þei wole eten aȝen. And the riche men
drynken mylk of MARES or of CAMAYLLES or of
ASSES or of oper bestes. And þei wil ben lightly ^{Intoxicating}
32 dronken of mylk & of another drynk þat is made of liquors.
hony & of water soden togidre, For in þat contree is
nouþer wyn ne ale. þei lyuen full wrecchedlich, &
þei eten but ones in the day & þat but lytiþ, nouþer
36 ² in courtes ne in other places. And in sooth o man ^[2 fol. 106 b]
allone in this contree wil ete more in a day þan on of

Military
spirit and
armament.

Walled cities
and castles
taken by
false
promises

They know
they shall
one day be
overcome.

They love
the natural
nakedness of
the body.

[¹ fol 107 a]

In their
retreat they
shoot
backwards.

hem wil ete in .ijj. dayes, And *zif* ony straunge messager come þere to a lord, men maken him to ete but ones a day + þat full litiff. And whan þei werren þei werren full wisely + alweys don here besynes to destroyen hire 4 enemyes. Every man þere bereth .ij. bowes or .iiij. + of arwes grete plenteo + a gret ax. And the gentyles han schorte speres + large + full trenchant on þat o syde, And þei han plates + helmes made of guyrboylle + hire hors couertoures 8 of the same. And who so fleeth fro the bataylle þei sle him. And whan þei holden ony sege abouten castell or toun þat is walled + defensable þei behoten to hem þat ben withynne to don al the profite and gode, þat it is 12 merueytle to here + þei graunten also to hem þat ben withynne al þat þei wiþ asken hem. And after þat þei ben zolden anon þei sleen hem alle + kutten of hire eres + soween hem in vynegre + þero of þei maken gret seruyse 16 for lordes. Al here lust + al hire ymagination is for to putten al londes vnder hire subiccioun. And þei seyn þat þei knownen wel be hire prophecyes þat þei schulff ben ouercomen by archieres + be strengthe of hem, but þei 20 knowe not of what nacione ne of what lawe þei schulff ben ofte þat schulff ouercomen hem. And þerfore þei suffren þat folk of al lawes may peysibely dwelleþ amonges hem. Also whan þei wiþ maken hire ydoles 24 or an ymage of ony of hire frendes for to haue remembrance of hym¹ þei maken al weys the ymage al naked withouten ony maner of clotheinge. For þei seyn þat in gode loue scholde be no couerynge, þat man scholde not 28 loue for the faire clotheinge ne for the riche aray, but only for the body such as god hath made it + for the gode vertues þat the body is endowed with of nature, Nouȝt only for fair clotheinge þat is not of kyndely 32 nature. And ȝee schulff vnderstonde þat it is gret dredle for to pursuen the TARTARYNES *zif* þei sleen in bataylle, For in fleyng þei schooten behynden hem + sleen bothe men + hors. And whan þei wil fighþe þei wiþ schokken 36 hem to gidre in a plomp, þat *zif* þere ben .xx. M. men,

men schul not wenēn þat þere be scant .x. Miȝ. And þei cone wel wynnēn lond of straungeres but þei cone not kepen it, For þei han gretter lust to lye in tentes with 4 outen þan for to lye in castell or in townes; And þei preysen nothing the wytt of oþer naciouns. And amonȝes hem oyle of OLYUE is fulle dere, for þei holden it for fulle noble medycyne. And aȝt the Tartarienes han smale eyen 8 + litiȝ of berd + not thikke hered, but schiere. And þei ben false + traytoures And þei lasten noghþ þat þei be hoten. þei ben fulle harde folk + moche peyne + wo mow suffren + disese, more þan ony oþer folk for þei ben 12 taugȝt þerto in hire owne contree of ȝouthȝ; And þerfore þei spenden as who seythȝ right nouȝt. And whan ony man schaȝt dye, men setten a spere besyde him And whan he drawethȝ towardes the dethȝ every 1 man fleethȝ out 16 of the hous til he be ded + after þat þei buryen him in the feldes. And whan the Emperour dyethȝ, men setten him in a chayere in mydles the place of his tent And men setten a table before him clene couered with a clothȝ + 20 þere vpon fleschȝ + dyuerse vyaundes And a cuppe fulle of mares mylk. And men putten a mare besyde him with hire fole + an hors sadeled + brydeled + þei leyn vpon the hors gold + siluer gret quentytee, And þei putten 24 abouten him gret plentee of stree. And þan men maken a gret pytt + a large And with the tent + aȝt þeise oþer thinges þei putten him in ertȝ. And þei seyn þat whan he schaȝt come in to anoþer world he schaȝt not ben with 28 outen an hows ne withouten hors ne withouten gold + syluer; And the mare schaȝt zeuen him mylk + bryngen him forthȝ mo hors til he be wel stored in the toþer world. For þei trouwen þat after hire dethȝ þei schul not be 32 etynge + drynkyng in þat oþer world + solacynge hem with hire wifes as þei diden here. And after tyme þat the Emperour is þus entered noman schaȝt be so hardy to speke of him before his frendes. And ȝut nathelis 36 somtyme fallethȝ of manye þat thei maken hem to ben entered preuilly be nyȝtȝe in wylde places + putten aȝen

Their small
eyes and
sparse hair
and beard.

Funeral
customs.
[3 fol. 107 b]

Emperors
are buried
in their
tents with
provisions
and
treasure.

The next
world they
imagine like
the present.

Secret
burials in
wild places

the grass ouer the pytt for to growe, Or e^h men coueren
the pytt with graue^h + sond, þat noman scha^h perceyue
where ne knowe where the pytt is, to þat entent þat
neuer after none of his frendes schu^h han mynde ne 4
remembrance of him. And þanne þei seyn þat he is
ravissht in to anoþer world, where he is a gretter lord

[1 fol. 108 a]

Election of
new
emperors.

þan he was here. ¹ And þanne after deth of the Em-
perour the .vij. lynages assemblen hem togidere + chesen 8
his eldest sone or the nexte after him of his blood And
þus þei seye to him: Wee wolen + wee preyen + orleynen
þat ȝee ben oure lord + oure Emperour. And þanne he
answereth: ȝif ȝee wile þat I regne ouer ȝou as lord, do 12
euerych of ȝou þat I scha^h commanden him, ouþer to
abyde or to go. And whom so euer þat I commaunde to
ben slain, þat anon he be slayn. And þei answeren a^h

Obedience
promised to
him.

with o voys: What so euere ȝee commanden, it scha^h 16
he don. þanne seyth the Emperour: Now vndirstondeth
wel þat my woord from hens forth is scharp + bytyng as
a swerd. After men setten him vpon a blak stede + so
men bryngon him to a chayere ful richely arrayed + þere 20
þei crownen hym. And þanne a^h the cytees + gode
townes senden hym riche presentes, so þat at þat iourneye
he scha^h haue more þan .lx. chariottes charged with gold
+ syluer, withouten jewelles of gold + precyouse stones 24
þat lordes ȝeuuen hym, þat ben withouten estymacioun;
And withouten hors + clothes of gold + of Camakaas +
tartarynes þat ben withouten nombre.

Coronation.

OF THE ROIALME OF THARSE + THE LONDES Ch. XXVIII.
 + KYNGDOMS TOWARDES THE SEPTENTRI-
 ONAL PARTIES IN COMYNGE DOWN FROM
 THE LOND OF CHATHAY.

THIS lond of CATHAY is in Asye the depe, And after Tarsa or
Turshish. on this half is Asye the more. The kyngdom of CATHAY marcheth toward the west vnto the kynglom of THARSE the whiche was on of the kynges þat cam to presente oure lord in BETHLEEM; And þei þat ben of the lynage of þat kyng arn somme cristene. In THARSE þei eten no flesch ¹ ne þei drynken no wyn. And on this ^{1¹ fol. 108 b]} half towardes the WEST is the kynglom of TURQUESTEN Turkestan. þat streccheth him toward the WEST to the kyngdom of PERSIE And toward the SEPTENTRIONALE to the kyngdom of CHORASME. In the contre of Turquesten ben but fewe gode cytees But the beste cytee of þat lond higlite OCTORAR. þere ben grete pastures but fewe coornes, And þerfore for the most partie þei ben all herdemen And þei lyȝn in tentes + þei drynken a maner Ale male of hony. And after on this half is the kyngdom of CHORASME þat Khwarezmi. is a gode lond + a plentevous, withouten wyn. And it hath a desert toward the EST þat lasteth more þan an a. iourneys. And the beste cytee of þat contre is clept CHORASME And of þat cytee bereth the contre his name. The folk of þat contre ben hardy werryoures. And on þis half is the kynglom of COMAYNE where of the COMAYNS Cumania. þat dwellede in GRECE somtyme weren chaced out. This is on of the grettest kyngdomes of the world But it is not all enhabyted, For at on of the parties þere is so gret cold þat noman may dwel þere And in a noþer partie þere is so gret hete þat noman may endure it. And also þere ben so many flyes þat noman may knowe on what syde he may turne him. In þat contre is but lytiȝ Arberye ne trees þat beren frute ne oþere. þei lyȝn in tentes And þei brennen the long of bestes for defaute of wode. This kynglom descendeth on this half

toward vs + toward PRUYSSE + toward ROSSYE. And
 The Volga. þorȝ þat contree remmeth the Ryuere of ETHIËL þat is
 on of the grettest ryueres of the world. And it freseth
 [1 fol. 109 a] ¹ so strongly alȝ ȝeres þat many tymes men han foughten 4
 Battles on the ice. vpon the Ise with grete hostes bothe parties on fote +
 hire hors voyded for the tyme. And, what on horse +
 on fote, mo þan .CC. .M. persone on euery syde. And
 The Black Sea. betwene þat Ryuere + the grete see OCCEAN þat þei clepen 8
 the see MAURE lyȝn alȝ theise roialmes. And toward
 Caucasus. the hele benethe in þat roialme is the mount Cho[c]AZ (¹)
 þat is the hiest mount of the world, And it is betwene
 the see MAURE + the see CASPY. þere is full streyt + 12
 daungerous passage for to go toward ynde And þerfore
 kyng ALISANDRE leet make þere a strong cytee þat men
 clepen ALIZANDRE for to kepe the contree, þat noman
 scholdle passe withouten his leue, And now men clepen 16
 þat cytee the ȝate of helle And the princypalȝ cytee of
 COMANYE is clept SARAK. þat is on of the .iiij. weyes
 for to go in to ynde, But be þat weye ne may not passe
 no gret multytude of peple, but ȝif it be in wynter; And 20
 þat passage men clepen the DERBENT. The tother weye
 is for to go fro the cytee of Turquesten be PERSIE And
 be þat weye ben manye iourneyes be desert. And the
 þridde weye is þat cometh fro COMANYE + þan to go be 24
 the grete see + be the kyngdom of ABCHAZ. And ȝee
 schuȝt vndirstonde þat alȝ þeise kyngdomes + alȝ þeise
 londes abouenseyl vnto PRUYSSE + to ROSSYE ben alȝ
 obeyssant to the grete CHANE of CATHAY + many oþere 28
 contrees þat marchen to oþer costes; Wherfore his
 powere + his lordschipe is full gret + full myghty.

(¹) Chotaz, C.

OF THE EMPEROUR OF PERSYE AND OF ^{Ch. XXIX.} THE LOND OF DERKNESSE, ¹ AND OF OTHER ^[1 fol. 109 b] KYNGDOMES þAT BELONGEN TO THE GRETE CANE OF CATHAY, AND OTHER LONDES OF HIS, VNTO THE SEE OF GRECE.

NOW sith I haue deuyseid you the londes + the kyngdoms toward the parties **SEPTENTRIONALES** in comyng down from the lond of **CATHAY** vnto the londes ⁴ of the cristene towardes **PRUYSSE** + **Rossye**, now schall I deuyse you of oþer londes + kyngdomes comyng down be oþer costes toward the right syde vnto the see of **GRECE** toward the lond of cristene men. And þerfore þat after ⁸ ynde + after **CATHAY** the Emperour of **PERSIE** is the ^{Person divided.} gretteste lord, þerfore I schall teþ you of the kyngdom of **PERSIE** First, where he hath ^{.ij.} kyngdomes. The firste kyngdom begynneth toward the **EST** toward the kyngdom ¹² of **TURQUESTEN** And it streccheth ⁽¹⁾ toward the **WEST** vnto the ryuere of **PHISON** þat is on of the ^{.iiij.} ryueres þat comen out of **Paralys**. And on anoper syyle it streccheth toward the **SEPTENTRION** vnto the see of **CASPIE** And also toward ¹⁶ the **SOUTH** vnto the desert of ynde. And this contree is gode + pleyn + fulþ of peple And þere ben manye gode cytees, But the ^{.ij.} princypalþ cytees ben þeise: **BOYTURRA** + **SEORNERGANT** þat summen clepen **SORMAGANT**. þe ²⁰ to other kyngdom of **PERSIE** streccheth toward the ryuere of **PHISON** + the parties of the **WEST** vnto the kyngdom of **Mede** [And] ⁽²⁾ the grete **ARMENYE** + toward the **SEPTENTRION** to the see of **CASPIE** + toward the **SOUTH** to ²⁴ the lond of ynde. þat is also a gode lond + a plentifous and it hath ^{.iiij.} grete principall cytees: **NESSABOR** ^{Nishapur, Ispahan.} **SAPHION** + **SARMASSANE**. And þanne after is **ARMENYE** ^{Armenia} in the whiche weren wont to ben ^{.iiij.} kyngdomes. þat is ²⁸ a noble cuntree + fulþ of godes And ²it begynneth at ^[2 fol. 110] **PERSIE** + streccheth toward the west in lengthe vnto **TURKYE** And in largeness it dureth [fro] ⁽³⁾ the cytee of

(1) streccheth, C.

(2) fro, C.

(3) to, MS.

Tabriz.
Media.Shiraz and
Kirman.
Georgia.Mount
Elbruz,
AlaniaGeorgia
proper,
opposed to
Abkhazia.

[1 fol. 110 b]

The land of
darknessThe
persecutor,
Shapur II.

ALIZANDRE þat now is clept the ȝate of helle þat I spak
offe beforne vn[to] (1) the kyngdom of MEDE. In this
Armenye ben full manye gode cytees, But TAURIZO is
most of name. After þis is the kyngdom of MEDE þat is 4
full long but it is not full large, þat begynneth toward
the EST to the lond of PERSIE + to ynde the lesse. And
it strecchetli toward the WEST toward the kyngdom of
CALDEE + toward the septemtrion descendlyng toward the 8
lith ARMENYE. In þat kyngdom of Medee þere ben
many grete hilles + lith of pleyn erthe. þere dwellen
Sarazines + anoþer maner of folk þat men clepen COR-
DYNES. The beste .ij. cytees of þat kyngdom ben SARRAS 12
+ KAREMEN. After þat is the kyngdom of GEORGE þat
begynneth toward the EST to a gret mountayne þat is clept
ABZOR Where þat dwellen many dyuerse folk of dyuerse
naciouns And men clepen the contree ALAMO. This 16
kyngdom strecchetli him towardes TURKYE + toward the
grete see And toward the SOUTH it marcheth to the grete
ARMENYE. And þere ben .ij. kyngdomes in þat contree.
þat on is the kyngdom of GEORGIE + þat oþer is the kyng- 20
dom of ABCAZ. And alweys in þat contree ben .ij.
kynges + þei ben boþe cristene, But the kyng of GEORGIE
is in subieccoun of the grete CHANE And the kyng of
ABCAZ hath the more strong contree. And he alweys 24
vigerously defendeth his contree azenst alþ þo þat assayllen
him, so þat noman may make him in subieccoun to no
man. In þat kyngdom of ABCHAZ is a gret meruaylle,
For a 1 prouynce of the contree þat hath wel in circuyt 28
.ij. iorneyes þat men clepen HAUYSON is alþ couered with
darkness withouten ony brightness or light, so þat noman
may see ne here ne noman dar entyn in to hem. And
natheles þei of the contree seyn þat somtyme men heren 32
voys of folk + hors nyȝenge + cokkes crowyng And men
witen wel þat men dwellen þere, but þei knowe not what
men. And þei seyn þat the darkness befeleþ be myracle of
god, For a cursed Emperour of PERSIE þat highte SAURES 36,

(1) vnder, C.

pursuede all cristene men to destroye hem & to compell hem to make sacrifice to his ydoles And rood with grete host in all pat cuer he myghte for to confounde the 4 cristene men. And þanne in þat contree dwelleden manye gode cristene men, the whiche þat lasten hire godes And wolde han fled in to GRECE. And whan þei weren in a playn þat highte MEGON And this cursed Emperour 8 mett with hem with his hoost for to haue slain hem & an hewen hem to peces And anon the cristene men kneleden to the grounde & made hire preyeres to god to sokoure hem, And anon a gret thikke clowde cam & couered the 12 Emperour & all his hoost. And so þei enduren in þat manere þat þei ne mowe not gon out on no syde & so schulþ þei euermore abyden in þat derkness til the day of dome be the myracle of god. And þanne the cristene 16 men wenten where hem lykede best at hire owne plesance withouten lettynge of ony creature & hire enemyes enclosed & confounded in derkness withouten ony strok.

Wherfore we may ¹ wel seye with dauid: A DOMINO [1 fol. 111a]

20 FICTUM EST ISTUD & EST MIRABILE IN OCULIS NOSTRIS. And þat was a gret myracle þat god made for hem. Wherfore me thinkethi þat cristene men scholden ben more deuoute to seruen oure lord god þan ony oper men of ony oper 24 seete, For withouten ony drede ne were cursedness & synne of cristien men, þei scholden ben lordes of all the world, For the banere of Ihesu crist is alweys displayed and redy on all sydes to the help of his trewe louynge 28 seruauntes, In so moche þat o gode cristene man in gode beleeue scholde ouercomen & outchacen a .M¹. cursed mys beleeuyng men, As David seith in the PSAUTERE: QUONIAM PERSEQUEBATUR VNUS MILLE & DUO FUGARENT DECEM

32 MILIA. ET CADENT A LATERE TUO MILLE, DECEM MILIA A DEXTRIS TUIS. And how þat it myghte be þat on scholde chacen a .M¹. David him self seythi folewyng: QUIDA MANUS DOMINI FECIT HEC OMNIA. And oure lord him self seythi 36 be the prophetes mouthi: SI IN VIJS MEIS AMBULAUERITIS SUPER TRIBULANTES VOS MISISSEM MANUM MEAM. So þat

The Christians were saved from Shapur by sudden darkness, which has since kept him enclosed.

If Christians would only be good, the Lord would make them irresistible.

This is proved by Scripture.

we may seen apertely þat ȝif wee wil be gode men non
enemye ne may not enduren azenst vs. Also ȝee schulȝ
vndirstonde þat out of þat lond of derkness goth out
a gret Ryuere þat scheweth wel þat þere ben folk dwell- 4

ynge be many redy tokenes, but noman dar not entre into
it.

And wyteth wel þat in the kyngdoms of GEORGIE, of 8

ABCHAZ + of the litil ARMENYE þen gode cristen men +

deuoute For þei schryuen hem + howselen hem euermore 8

ones or twyes in the woke And þere ben manye of hem

þat howselen hem euery day. And so do wee not on this

half aȝt be it þat seynt Pouл commandeth it seyenge:

OMNIBUS DIEBVS DOMINICIS AD COMMUNICANDVM HORTOR. 12

þei kepen þat commandement but wee ne kepen it not.

Also after on this half is TURKIE ¹ þat marcheth to the

grete ARMENYE And þere ben manye prouynces as CAPP- 16

ADOCIE, SAURE, BRIQUE, QUESITON, PYTAN + GEMETH

And in euerych of þeise þen manye gode cytees. His

TURKYE strecchetli vnto the cytee of SACHALA þat sitteth

vpon the see of GRECE And so it marcheth to SYRIE.

SYRIE is a gret contree + a gode as I haue tolled you before 20

And also it hath abouen toward ynde the kyngdom of

CALDEE þat strecchetli fro the mountaynes of CALDE

toward the Est vnto the cytee of NYNYUEE þat sitteth

vpon the ryuere of TYGRE. And in largeness it begynneth 24

toward the NORTH to the cytee of MARAGA And it

strecchetli toward the SOUTH vnto the see OCCEAN. In

CALDEE is a pleyn contree + fewe hilles + fewe ryueres.

After is the kyngdom of MESOPOTAYME þat begynneth 28

toward the est to the flom of TYGRE vnto a cytee þat is

clept MOSEL. And it strecchetli toward the west to the

flom of EUFRATE vnto a cytee þat is clept ROLAUZ And in

lengthe it goth [fro] ⁽¹⁾ the mount of ARMENYE vnto the 32

desert of YNDE the lesse. His is a gode contree + a pleyn

but it hath fewe ryueres; It hath but .ij. mountaynes in

þat contree Of the whiche on highe SYMAR + þat oþer

LYSON; And this lond marcheth to the kyngdom of 36

The Georgians
and
Armenians
are
Christians.

Western
Christians
do not take
the
sacrament
often
enough.

Turkey,
Cappadocia,
Iauin,
Phrygia,
Bithynia.

[¹ fol. 111 b]

Satalia.

Mosul

Rohais or
Edessa.

Caldee. **ȝ**it þere is toward the parties MERIDIONALES African
geography
many contrees + many regiouns As the lond of ETHIOPE
þat marcheth toward the EST to the grete desertoſ, toward
4 the WEST [to] ⁽¹⁾ the kyngdom of NUBYE, toward the SOUTH
to the kynglom of MORETANE And toward the north
to the rede see. After is MORETANE þat dureth fro the
mountaynes ¹ of ETHIOPE vnto lybie the hize, And þat [1 fol. 112 a]
8 contree lyȝth along fro the see OCCEAN toward the SOUTH,
And toward the NORTH it marcheth to NUBYE + to the
high LYBYE; Theise men of NUBYE ben cristene; And it
marcheth [to] ⁽²⁾ the londes aboueseyd to the desertoſ of
12 EGYPT And þat is the EGIPT þat I haue spoken of before
And after LIBYE the hye + LYBYE the lowe þat descendeth
down lowe toward the grete see of Spayne, In the whiche
contree ben many kyngdomes + many dyuerſe folk. Now
16 I haue deuysed ȝou many contrees on this half the
kyngdom of CATHAY, of the whiche manye ben obeyſſant
to the grete CHANE.

OF THE CONTREES + YLES þAT BEN BEȝONDE ch. xxx
THE LOND OF CATHAY + OF THE FRUTES
þERE + OF XXIJ. KYNGES ENCLOSED WITHIN
THE MOUNTAYNES.

20 **N**OW schal I seye ȝou sewyngly of contrees + yles
þa then beþonde the contrees þat I haue spoken
of. wherfore I seye ȝou, in passyng be the lond of
CATHAY toward the high ynde + toward BACCIARYE, men
24 passen be a kyngdom þat men clepen CALDILHE, þat is a
full fair contre. And þere groweth a maner of fruyt
as þough it weren GOWRDES, And whan þei ben rype men
kutten hem a to + men fynden withinne a lytiȝ best in
28 flesch, in bon + blode, as þough it were a lytiȝ lomb
withouten wolle. And men eten boþe the frut + the
best, And þat is a gret meruey়le. Of þat frute I haue
eten al þough it were wonderfuȝ but þat I knowe wel

The
vegetable
lamb.

(1) t, C.

(2) fro, C.

þat god is merueylous in his werkes. And natheles
 I tolde hem of als gret a merueyle to hem þat is a monges
 vs And þat was of the BERNAKES. For I tolde hem þat
 in oure contree weren trees þat baren a fruyt þat becomen 4
 briddes fleeynge. And þo þat fallen in ¹the water lyuen,
 And þei þat fallen on the erthe dyen anon; and þei ben
 right gode to mannes mete. And here of had þei als
 gret meruaylle þat summe of hem trowed it were an 8
 iþpossible thing to be. In þat contree ben longe apples
 of gode sauour, Where of ben mo þan an .C. in a clustre
 + als manye in a noþer. And þei han grete longe leves
 + large of .ij. fote long or more And in þat contree + in 12
 oþer contrees þere abouten growen many trees þat beren
 clowe gylofres And notemuges + grete notes of ynde + of
 CANELLE + of many oþer spices. And þere ben vynes
 þat beren so grete grapes þat a strong man scholde haue 16
 ynow to done for to bere o clustre with all the grapes.
 In þat same regioun ben the mountaynes of CASPYE þat

Alexander
 tried to
 enclose the
 ten tribes in
 the Scythian
 mountains.

men clepen VBER in the contree. Betwene þo mountaynes
 the Iewes of .x. lynages ben enclosed þat men clepen 20
 GOTHE + MAGOTHE And þei mowe not gon out on no syde.
 þere weren enclosed .xxij. kynges with hire peple, þat
 dwelleden betwene the mountaynes of SYCHYE. þere
 kyng ALISANDRE chacede hem betwene þo mountaynes 24
 And þere he thoughte for to enclose hem porgh werk
 of his men. But whan he saugh þat he myghte not don
 it ne bryng it to an ende, he preyed to god of nature þat
 he wolde parforme þat þat he had begonne And all were 28
 it so þat he was a payneme + not worthi to ben herd, zit
 god of his grace closed the mountaynes togydre, so þat

The God of
 nature
 finished his
 work.

Those Jews
 cannot
 escape by
 water,
 because
 the Caspian
 is a lake.

[² fol. 113 a]

þei dwellen þere all faste ylokked + enclosed with high
 mountaynes alle aboute, saf only on o syde, And on þat 32
 syde is the see of CASPYE. Now may sum men asken :
 Sith þat the see is (¹) on þat o syde, Wherfore go þei not
 out on the see syde for to go where þat hem lyketh ?
 But to this questioun I schal ²answere : þat see of CASPYE 36

(¹) is, repeated, C.

The barnacle
 goose.

[¹ fol. 112 b]

Other rare
 plants,
 apples,
 spires and
 vines.

þat
 in oure contree were
 trees þat baren a
 fruyt þat becomen 4
 briddes fleeynge.
 And þo þat fallen in
¹the water lyuen,
 And þei þat fallen on
 the erthe dyen anon;
 and þei ben
 right gode to mannes
 mete. And here of had
 þei als
 gret meruaylle þat
 summe of hem trowed
 it were an 8
 iþpossible thing to be.
 In þat contree ben
 longe apples
 of gode sauour,
 Where of ben mo
 þan an .C. in a
 clustre
 + als manye in a
 noþer. And þei han
 grete longe leves
 + large of .ij.
 fote long or more
 And in þat contree + in 12
 oþer contrees
 þere abouten
 growen many trees
 þat beren
 clowe gylofres
 And notemuges +
 grete notes of ynde + of
 CANELLE + of many
 oþer spices. And þere
 ben vynes
 þat beren so
 grete grapes þat
 a strong man
 scholde haue 16
 ynow to done for
 to bere o clustre
 with all the grapes.

In þat same regioun ben the mountaynes of CASPYE þat

men clepen VBER in the contree. Betwene þo mountaynes
 the Iewes of .x. lynages ben enclosed þat men clepen 20
 GOTHE + MAGOTHE And þei mowe not gon out on no syde.
 þere weren enclosed .xxij. kynges with hire peple, þat

dwelleden betwene the mountaynes of SYCHYE. þere

kyng ALISANDRE chacede hem betwene þo mountaynes 24

And þere he thoughte for to enclose hem porgh werk

of his men. But whan he saugh þat he myghte not don

it ne bryng it to an ende, he preyed to god of nature þat

he wolde parforme þat þat he had begonne And all were 28

it so þat he was a payneme + not worthi to ben herd, zit

god of his grace closed the mountaynes togydre, so þat

þei dwellen þere all faste ylokked + enclosed with high

mountaynes alle aboute, saf only on o syde, And on þat 32

syde is the see of CASPYE. Now may sum men asken :

Sith þat the see is (¹) on þat o syde, Wherfore go þei not

out on the see syde for to go where þat hem lyketh ?

But to this questioun I schal ²answere : þat see of CASPYE 36

goth out be londe vnder the mountaynes + renneth be
 the desert at o syde of the contree + after it streccheth
 vnto the endes of PERSIE And alþough it be clept a see,
 4 it is no see ne it toucheth to non oþer see, But it is a
 lake, the grettest of the world. And þough þei wolden
 putten hem in to þat see, þei ne wisten never where þat
 þei scholde arryuen. And also þei conen no langage but
 8 only hire owne þat noman knoweth but þei, And þerfore
 mowe þei not gon out. And also ȝee schul nderstonde
 þat the Iewes han no propre lond of hire owne for to
 dwellen june in alþ the world, but only þat lond betwene
 12 the mountaynes, And ȝit þei ȝelden tribute for þat lond to
 the queen of AMAZOINE the whiche þat maketh hem to
 ben kept in cloos ful diligentl ȝat þei schul not gon
 out on no syde but be the cost of hire lond, For hire lond
 16 marcheth to þo mountaynes. And often it hath befallen
 þat ⁽¹⁾ summe of the Iewes han gon vp the mountaynes
 And avaled down to the valeyes, But gret nombre of folk
 ne may not do so For the mountaynes ben so hye + so
 20 streght vp, þat þei moste abyde þere maugree hire myght,
 For þei mowe not gon out but be a litil issue þat was
 made be strengthe of men; And it lasteth wel a .iiij.
 grete myle. And after is þere ȝit a lond alþ desert, where
 24 men may fynde no water ne for dyggyng ne for non
 other þing, Wherfore men may not dwellen in þat place
 so is it ful of dragounes, of serpentes + of oþer venomous
 bestes þat noman dar not passe but ȝif it be be strong
 28 wynter. And þat streyt passage men clepen in þat
 contree CLYRON, And þat is the passage þat the queen of
 AMAZOINE maketh to ben kept. And þoghi ^[P. fol. 118v] it happene
 sum of hem be fortune to gon out, þei conen no maner of
 32 langage but EBREW, so þat þei can not speke to the
 peple. And ȝit natheles men seyn þei schul gon out
 in the tyme of ANTECRIST And þat þei schul maken
 gret slaughter of cristene men, And þerfore alþ the
 36 Iewes þat dwellen in alþ londes lernen alþ weys to speken

Also because
they know
no foreign
language.

They pay
tribute to
the queen of
Amazonia.

A few have
escaped.

But the
road is
impracticable
for
large
numbers.

[P. fol. 118v]

In the time
of Antichrist
they shall
escape
and destroy
Christians.

⁽¹⁾ þat, repeated, C.

EBREW, in hope þat whan the oþer Iewes schulß gon out, þat þei may vnderstonden hire speche t to ledn hem in to cristendom for to destroye the cristene peple. For the Iewes seyn þat þei knownen wel be hire prophecyes þat þei of CASPYE schulß gon out t spreden þorghi out aþ the world. And þat the cristene men schulß ben vnder hire subieccioun als longe as þei han ben in subieccioun of hem. And ȝif þat ȝee wil wyte how þat þei schulß fynden hire weye, after þat I haue herd seye I schalß teþ ȝou. In the tyme of ANTECRIST a FOX schalß make pere his trayne t mynen an hole where kyng ALISANDRE leet make the ȝates. And so longe he schalß mynen t percen the erthe til þat he schalß passo þorghi towardes þat folk. And whan þei seen the FOX they schulß haue gret merueytle of him be cause þat þei saughi neuer such a best, For of aþ oþere bestes þei han enclosed amonges hem, saf only the FOX. And þanne þei schullen chacen him t pursuen him so streyte, til þat he come to the same place þat he cam fro. And þanne þei schullen dyggen t mynen so strongly, til þat þei fynden the ȝates þat kyng ALISANDRE leet make of grete stones t passynge huge, wel symmented t made stronge for the maystrie. And þo ȝates þei schulß breken t so gon out be fyndyng of þat issue. Fro þat lond gon men to lward the lond of BACHARIE, where ben ful yuele folk t ful cruch. In þat lond ben trees þat beren wolle as þoghi it were of scheep, where of men maken clothes t aþ þing þat may ben made of wolle: In þat contree ben many YPOTAYNES þat dwellen somtyme in the water t somtyme on the lond. And þei ben half man t half hors as I haue seyd before, And þei eten men whan þei may take nem. And pere ben ryueres t watres þat ben ful byttere, þree sithies more þan is the water of the see. In þat contree ben many GRIFFOUNES more plentee þan in ony other contree. Summen seyn þat þei han the body vpward as an EGLE And benethe as a LYOUN And treuly þei seyn soþ þat þei ben of þat schapp. But o

A fox shall
burrow
through to
the ten
tribes,

and they
shall escape
by following
him under-
ground.

[¹ fol. 114 a]

In Bactria
are cotton
trees.

Hippopota-
muses.

Griffins.

GRIFOON hath the body more gret + is more strong
panne .vij. LYOUNS, of suche lyouns as ben o this half,
And more gret + strongerere þan an .C. Egles suche as
4 we han amonges vs. For o GRIFFOUN þere wil bere
fleyng to his nest a gret hors ȝif he may fyndle him at
the poynt or .ij. oxen ȝoked togidere as þei gou at the
plowgh. For he hathi his talouns so longe + so large
8 + grete vpon his feet as þough þei weren hornes of grete
oxen or of bugles or of kyȝn, so þat men maken cuppes of
hem to drynken of. And of hire ribbes and of the
pennes of hire wenges men maken bowes ful stronge to
12 schote with Arwes + quarell. From þens gon men be
many iourneyes þorȝi the lond of Prestre Iohn the grete
Emperour of YNDE, And men clepen his roialme the yle
of PENTEXOIRE.

One griffin
will fly up
carrying a
horse or a
yoke of
oxen.

OF THE RYALL ESTATE OF PRESTRE IOHN ^{ch. xxxi.}
+ OF A RICHE MAN þAT MADE A MERUEYLOUS ^[1 fol. 114]
CASTELL AND CLEPED IT PARADYS + OF HIS
SOTYLTEE.

16 **T**HIS Emperour Prestre Iohn holt ful gret lond And
þat hathi many ful noble cytees + gode townes in
his Royalme and many grete dyuerse yles + large. For
all the contree of ynde is deuysed in yles for the grete
20 flobes þat comen from PARADYS þat departen all the lond
in many parties. And also in the see he hathi ful manye
yles. And the beste cytee in the yle of PENTEXOIRE is
NSE þat is a ful ryall cytee + a noble and ful riche
24 This Prestre Iohn hathi vnder him many kynges + many
yles + many dyuerse folk of dyuerse condicouns And this
lond is ful gode + ryche, but not so riche as is the lond
of the grete CHANE. For the marchauntes comen not
28 thider so comounly for to bye marchandises as þei don in
the lond of the gret CHANE, for it is to fer to trauaylle to.
And on þat other partie, in the yle of CATHAY men
fynden all maner thing þat is nede to man clothes of

Prestre
John's
Empire

gold of silk of spycerye + al maner auere de poys, And þerfore, al þe it þat men han grettier chep in the yle of Prestre Ioñ, nathelless men dreden the longe weye + the
 grete periles in the see in þo partyes. For in many 4
 places of the see ben grete roches of stones of the
 ADAMANT, þat of his propre nature draweth IREN to him,
 And þerfore þere passen no schippes þat han ouþer bondes
 or nayles of IREN within hem, And ȝif þer do anon the 8
 roches of the ADAMANTES drawen hem to hem, þat neuer
 þei may go þens. I myself haue seen o ferrom in þat see
 as þough it hadde ben a gret yle full of trees + buscayþe
 full of thornes + breres gret plentee, And the schipmen 12
 tolde vs þat al þat was of schippes þat weren drawnen
 thider be the ADAMAUNTES for the IREN ¹ þat was in hem.

And of the roteness + oþer thing þat was within the
 schippes grewen such buscaylle + thornes + breres + grene 16
 grass + such maner of thing, And of the mastes + the
 seyþ ȝerdes it semed a grete wode or a groue. And such
 roches ben in many places þere abouten And þerfore dur
 not the marchantes passen þere but ȝif þei knownen wel 20
 the passages or al þat þei han gode lodesmen. And also
 þei dreden the longe weye + þerfore thei gon to CATHAY
 for it is more nygþ. And ȝit is it not so nygþ but þat
 men moste ben trauayllyng be see + lond .xj. monethes 24
 or .xii. from GENE or from VENYSE or he come to CATHAY.

And ȝit is the lond of Prestre Ioñ more ferr be many
 dredfull iourneyes And the marchantes passen be the
 kynglom of PERSIE + gon to a cytee þat is clept HERMES 28
 for HERMES the PHILOSOPHRE founded it, And after þat
 þei passen an arm of the see + þanne þei gon to another

cytee þat is clept GOLBACH + þere þei fynden marchandises +
 of POPENGAYES as gret plentee as men fynden here of gees. 32
 And ȝif þei wil passen ferthere þei may gon sykerly jnow.
 In þat contree is but lytyþ whete or barly + þerfore þei
 eten Ryȝs + hony + mylk + chese + frute. This
 Emperour Prestre Ioñ taketh alweys to his wif the 36
 daughter of the grete CHANE And the grete CHANE also

Sailors fear
 the
 Adamant
 rocks, which
 attract all
 ships with
 iron in
 them.

Vegetation
 grows out of
 the wrecks.

[¹ fol. 115 a]

Hormuz.

Popinjays.

The usual
 food.

in the same wise the doughter of Prestre Iohn, For þeise
 .ij. ben the grettest lordes vndir the firmament. In the
 lond of Prestre Iohn ben many dyuerse thinges + manye
 4 precious stones so grete + so large þat men maken of hem
 Vessels
 made of
 precious
 stones.
 [1 fol. 116 b]

vesseþ As plateres, dissclies + cuppes + many oper
 merueyles ben þere þat it were to combrous ¹ and to long
 to putten it in scripture of bokes. But of the principalþ
 8 yles + of his estate and of his lawe I schall telle you
 som partye. This Emperour Prestre Iohn is cristene
 And a gret partie of his contree also, But ȝit þei haue not
 aþ the Articles of oure feylþ as wee hauen. þei beleuen
 12 wel in the fader, in the sone and in the holy gost And þei
 ben full deuoute + right trewe on to a noþher And þei
 sette not be no barettes ne by cawteles ne of no disceytes. His
 And he hathi vnder him .lxxij. prouynces And in euery
 16 prouynce is a kyng And þeise kynges han kynges vnder
 hem, + alle ben tributaries to Prestre Iohn. And he
 hathi in his lordships many grete merueyles, For in
 his contree is the see þat men clepen the GRAEVELY SEE The Gravelly
 20 þat is aþ grauoff and sond withouten ony drope of water. Sea.
 And it ebbethi + flowethi in grete wawes as oþer sees don.
 And it is neuer stille ne in pes in no maner cesoun And
 noman may passe þat see be navye ne be no maner
 24 of craft + þerfore may no man knowe what lond is
 beyond þat see. And aþ be it þat ⁽¹⁾ it haue no water
 ȝit men fynden þere in + on the bankes full gode fisch Its fish.
 of other maner of kynde + schapp þanne men fynden in
 28 ony other see + þei ben of right goode tast + deliciouſ
 to mannes mete. And a .ij. iourneys long fro þat
 see ben grete mountaynes out of the whiche gothi out
 a gret flood þat comethi out of PARADYS + it is full
 32 of precious stones withouten ony drope of water The river of
 + it renneth þorȝ the desert on þat o syde, so þat it precious
 stones.
 makethi the see grauely And it berethi into þat see + þere
 it endethi. And þat flomme renneth also .ij. dayes in the
 36 woke + bryngethi with him grete stones + the roches ² also It flows
 three days
 in the week.
 [2 fol. 116 a]

(¹) þat, repeated, C.

þerewith and þat gret plente, And anon as þei ben entred in to the grauely see þei ben seyn nomore, but lost for euermore. And in þo .ij. dayes þat that ryuere renneth noman dar entren in to it, But in the oper dayes men dar 4 entren wel ynow. Also þeþonde þat flomme, more vpward to the desertes is a gret pleyn aþ grauelly betwene the mountaynes. And in þat playn euery day at the sonne

The ephemeral trees.

risyng begynnen to growe smale trees + þei growen til 8

mydday berynge frute. But noman dar taken of þat

frute for it is a thing of FAYRYE. And after MIDDAY þei

discrecen + entren azen in to the erthe, so þat at the

goyng doun of the sonne þei apperen no more + so þei 12

Grunting, horned men.

don euery day + þat is a gret mervaylle. In þat desert

ben many wylde men þat ben hidouse to loken on for þei

ben horned And þei speken nouȝt but þei grouten as

pygges. And þere is also gret plente[e](¹) of wylde houndes, 16

Speaking parrots.

And þere ben manye POPEGAYES þat þei clepen PSITAKES

in hire langage And þei speken of hire propre nature +

saluen men þat gon þorȝli the desertes + speken to hem

als appertely as þoughli it were a man. And þei þat speken 20

wel han a large tonge + han .v. toos vpon a fote. And

þere ben also of oper manere, þat han but .iiij. toos vpon a

fote And þei speken not or but litil for þei cone not but

cryen. This Emperour Prestre Iohn whan he gotli into 24

Crosses are carried before Prester John instead of banners.

bataylle azenst ony other lord, he hathli no baneres born

before him But he hathli .iiij. crosses of gold fyn grete +

hye, ful of precious stones. And euery of þo cross ben

sett in a chariot ful richely arrayed. And for to kepen 28

[¹ fol 116 b]

euery cros ben ordeyned .x. Miȝt. ¹men of armes + mo þan

an .C.M^ȝ. men on fote in maner as men wolle kepe a

stondard in oure contrees Whan þat wee ben in lond of

werre. And this nombre of folk is withouten the princiȝy- 32

In peace time, one plain wooden cross precedes him

þat hoost + withouten wenges orleynd for the bataylle. And whan he hathli no werre, but rideþli with a pruyu

meynee þanne he hathli bore before him but o cros of tree withouten peynture + withouten gold or siluer or 36

(¹) plenteo, C.

precious stones in remembrance þat Ihesu crist suffered
deth vpon a eros of tree. And he hath born before him
also a plater of gold full of ertþe in tokene þat his nobless
4 þis myght þis flesch schall turnen to ertþe. And he
hath born before him also a vessell of siluer full of noble
jewelles of gold full riche þ of precions stones in tokene
of his lordschipe þ of his nobless þ of his myght. He
8 duelleth comounly in the cytee of SUSE þ pere is his
principall palays þat is so riche þ so noble þat noman wil
trowe it by estimacioun but he had seen it. And abouen
the chief tour of the palays ben ij. rounde pomeles of
12 gold And in euerych of hem ben .ij. charboncles grete þ
large þat schynen full brighte vpon the nyght And the
principall zates of his palays ben of a precious ston þat
men clepen SARDOYNE And the bordure þ the barres ben
16 of IUORYE And the wyndowes of the halles þ chambres
ben of CRISTALE And the tables whereon men eten somme
ben of EMERAUDES, summe of AMATYST þ somme of GOLD
full of precious stones And the pileres þat beren vp the
20 tables ben of the same precious stones And the degrees to
gon vp to his throne where he sitteth at þe mete on is of
ONICHE, Anoþer is of CRISTALE þ anoþer of IASPRE grene,
Anoþer of amatyst, Anoþer of SARDYNE, Anoþer of
24 CORNELINE. And the .vij. þat he sitteth onne his feet
is of ¹CRISOLYTE. And all þeis degrees ben bordured
with fyn gold with the toþiere precyous stones sett with
grete perles oryent. And the sydes of the sege of his
28 throne ben of EMERAUDES þ bordured with gold full
nobely And dubbed with oþer precious stones and grete
perles. And all the pileres in his chambre ben of fyne
gold with precious stones þ with manye CHARBONCLES þat
32 zeuen gret lyght vpon the nyght to all peple. And all be it
þat the CHARBONCLE zeue lyght right ynow, natholes at alle
tymes brenneth a vessell of CRISTALE full of BAWME for
to zeuen gode smell þ odour to the Emperour þ to voyden
36 awey all wykkede eyres þ corruptiouns. And the forme
of his bedd is of fyne saphires bended with gold for to

Two vessels,
one full of
earth, the
other of
jewels,
carried
before him.

Gorgeous-
ness of his
palace in
Susa.

The steps to
the throne.

[1 fol. 117 a]
The throne.

His chamber
lighted with
carbuncles,
and scented
with balm.

His bed.

Nyse, his
other
capital.

His
household.

Kings and
earls serve
him.

[¹ fol. 117b]

The Lords
spiritual.

The officers
of the court.

Melazgeid.

The Old
Man of the
Mountain.

make him slepen wel \pm to refreynen him from lechrye. For he wiff not lyze with his wifes but .iiij. sithies in the zeer after the .iiij. cesouns, And þat is only for to engendre children. He hath also a fu \pm fayr palays \pm a noble at 4 the cytee of Nyse where þat he duelleth whan him best lyketh. But the Ayr is not so attempree as it is at the cytee of Suse. And ȝee schu \pm vnderstonde þat in al his contree ne in the contrees þere al \pm aboute men eten noght 8 but ones in the day, but ȝif þat men maken hem in the court of the grete CHANE. And so þei eten euery day in his court mo þarne .xxx. ^{u. M. 2} persones, withouten goeres \pm comeres. But the .xxx. .m.² persones of his contree ne 12 of the contree of the grete CHANE ne spenden nouȝt so moche gode as don .xij. .M.¹ of oure contree. This Emperour Prestre Iohn hath eueremore .vij. kynges with him to seruen him And þei departen hire seruice be certeyn 16 monethes And with þeise kynges seruen al \pm weys .lxxij. Dukes And .ccc. \pm .lx. Erles. And al \pm the dayes of the zeer þere eten ¹ in his houshold \pm in his Court .xij. Erche- 20 bysshoppes \pm .xx. Bisshoppes. And the Patriark of seynt Thomas is þere as is the POPE here And the Erchebis- shoppes \pm the Bisshoppes \pm the abbottes in þat contree ben alle kynges. And euerycli of þeise grete lordes knownen vel ynow the Attendance of hire seruyce. The 24 on is mayster of his houshold, Anoþer is his chambirelyn, Anoþer serueth him of a dyssch, Anoþer of the cuppe, Anoþer is Styward, Anoþer is Marescha \pm , Anoþer is Prynce of his Armes; And þus is he fu \pm nobely \pm 28 ryally serued. And his lond dureth in verry brede .iiij. monethes iorneyes And in longthie out of mesure, þat is to seyne Al \pm the yles vnder erthe þat wee supposen to ben vnder vs. Besyde the yle of PENTEXOIRE þat is the lond 32 of Prestre Iohn is a gret yle long \pm brode þat men clepen MILSTORAK \pm it is in the lordschipe of Prestre Iohn. In þat yle is gret plentee of goles. þere was dwellynge somtyme a riche man \pm it is not longe sithie \pm men clept 36 him GATHOLONABES \pm he was fu \pm of cauteles \pm of soty \pm

disceytes. And he hadde a full fair casteH t a strong in a mountayne, so strong t so noble þat noman cowde devise a fairer ne a strengere. And he had let muren aH 4 the mountayne aboute with a strong walle t a fair And withjune þo walles he had the fairest gardyn þat ony man myghte beholde t þerein were trees berynge aH maner of frutes þat ony man cowde deuyse. And þerein were 8 also aH maner vertuous herbes of gode smelH and aH oþer herbes also þat beren faire floures. And he had also in þat gardyn many faire welles, And beside þo welles he had lete make faire halles t ¹faire [1 fol. 118a] 12 chambres depeynted aH with gold t azure. And þere weren jn þat place many a dyuerse thinges And manye dyuerse storyes. And of bestes t of bryddes þat songen full delectably t meveden be craft, þat it semede þat þei 16 weren quyke. And he had also in his gardyn aH maner of foules t of bestes þat ony man myghte thenke on for to haue pley or despert to beholde hem. And he had also in þat place the faireste damyselles þat myghte ben 20 founde vnder the age of .xv. zeer And the faireste ȝonge striplynges þat men myghte gete of þat same age; And aH þei weren clothed in clothes of gold full richely And he scyde þat þo weren aungeles. And he had also let 24 make .iiij. welles faire t noble t aH envyround with ston of jaspre, of cristaH, dyapred with gold t sett with precious stones t grete orient perles. And he had made a conduit vnder erthe so þat the .iiij. welles at his list on 28 scholde renne mylk, Anoþer wyn t anoþer hony; And þat place he clept paradys. And whan þat ony gode knyght þat was hardy t noble cam to see this rialtee, he wolde lede him in to his paradys t schewen him þeise 32 wonderfull thinges to his despert t the merueyllous t delicious song of dyuerse briddes t the faire damyselles t the faire welles of mylk of wyn t of hony plentevous rennyng. And he wolde let make dyuerse jnstrumentes 36 of Musik to sownen in an high tour so merrily þat it was ioye for to here t noman scholde see the craft þere of.

His garden
of delights.

His live
hours.

The conduit
running
with milk,
wine and
honey.

Bold young
men were
brought in.

He told them this was paradise,

and intoxicated them with hashish.
[1 fol. 118b]

He thus persuaded them to die for him.

They became assassins.

The Old Man's castle and garden lately destroyed.

And þo he seyde weren aungeles of god + þat place was paradys þat god had behight to his frendes seyenge: DABO VOBIS TERRAM FLUENTEM LACTE + MELLE. And þanne wold he maken hem to drynken of a certeyn drynk 4 whereof anon þei scholden ¹ be dronken. And þanne wolde hem thinken gretter delyt þan þei hadden before. And þan wolde he seye to hem þat ȝif they wolde dyen for him + for his loue þat after hire deth þei scholde come 8 to his paradys + þei scholden ben of the age of þo damyselles + þei scholde pleyen with hem + ȝit ben maydenes. And after þat ȝit scholde he putten hem in a fayrere paradys, where þat þei scholde see god of 12 nature visibly in his magestee and in his blisse. And þan wolde he schewe hem his entent. And seyo hem þat ȝif þei wolde go sle such a lord or such a man þat was his enemye or contrarious to his list, þat þei scholde not 16 drede to don it + for to be slain perfore hem self, for after hire deth he wolde putten hem in to anoþer paradys, þat was an .C. fold fairere þan ony of the totheres + þere scholde þei dwellen with the most fairest damyselles þat 20 myglite be + pley with hem eueremore. And þus wenten many dyuerse lusty Bacheleres for to sle grete lordes in dyuerse contrees þat weren his enemyes + made hemself to ben slain in hope to haue þat paradys. And 24 þus often tyme he was revenged of his enemys be his sotyH disceytes + false cawteles. And whan the worthi men of the contree hadden perceyued this sotyH falshod of this GATHOLONABES, þei assembled hem with force + 28 assayleden his castell + slown hem + destroyeden all the faire places + all the nobletees of þat paradys. The place of the welles + of the walles + of many oþer thinges ben ȝit apertly sene, but the ricchesse is voyded clene; 32 And it is not longes gon sith þat place was destroyed.

OF THE DEUELES HEDE IN THE VALEYE Ch. XXXII.
 PERILOUS, AND OF THE CUSTOMS OF FOLK
 IN DYUERSE YLES þAT BEN ABOUTEN IN
 THE LORDSCHIPE OF PRESTRE IOHN.

BESYDE þat yle of Mistorak vpon the left syde
 nygh to the ryuere of PHISON is a merueylous
 thing. þere is ¹ a vale betwene the mountaynes þat
 dureth nygh a .iiij. myle And summen clepen it the
 vale enchaunted, Somme clepen it the vale of deueles
 + somme clepen it þe vale perilous. In þat vale heren
 men often tyme grete tempestes and thondres + grete
 8 murmures + noyses al dayes + nyghtes And gret noyse
 as it were sown of tabours and of nakeres + of troupes,
 as þough it were of a gret feste. This vale is al full
 of deuelles + hath ben alweys. And men seyn þere þat
 2 it is on of the entrees of helle. In þat vale is gret
 plentee of gold + syluer, Wherfore many mysbeleuyng
 men + manye cristene men also gon in oftentyme for to
 haue of the thresoure þat þere is, But fewe comen azen
 6 + namely of the mysbeleevynge men, ne of the cristene
 men nouþer, for anon þei ben strangled of deuelles. And
 in myld place of þat vale vnder a roche is an hed +
 the visage of a deuyl bodyliche, full horrible + dredfull
 0 to se. And it scheweth not, but the hed to the schulders,
 But þere is noman in the world so hardy, cristene man
 ne other, but þat he wolde ben adrad for to beholde it
 + þat it wolde semen him to dye for drede, so is it
 4 hidouse for to beholde. For he beholdeth every man so
 scharply with dredfull eyen þat ben euermore mevyng
 + sparklyng as fuyre + chaungeþi + stereth so often
 in dyuerse manere with so horrible contenance, þat noman
 8 dar not neighen towardes him. And fro him cometh out
 smoke + stynkande fuyr + so moche abhomynacioun, þat
 vnethe noman may þere endure. But the gode cristene
 men þat ben stable in the feyth entren wel withouten
 2 perile, For þei wil first schryuen hem + marken hem

The Vale
Perilous.
[1 fol. 119a]

It is full of
treasure.

The Devil's
Head.

Good Chris-
tians safe
from danger.

with the tokene of the holy cros, so þat the fendes no
 [1 fol. 119 b] han ¹ no power ouer hem. But aH be it þat þei ben
 withouten perile zit natheles ne ben þei not withouten
 drede whan þat þei seen the deuelles visibly and bodily 4
 aH aboute hem, þat maken suH many dyuerse assautes
 + manaces in eyr + in ertlie + agasten hem with strokes
 of thonder blastes and of tempestes, and the moste drede
 is, þat god wole taken vengeance þanne of þat þat men 8
 han myslon azen his wille. And ȝee schulH vndirstonde
 þat whan my felowes and I weren in þat vale wee weren
 in gret thought wheþer þat we dursten putten oure bodyes
 in aventure to gon in or non, in the protectionoun of god. 12

Some of my
 party agreed
 to enter.
 Two friars
 promised to
 join us.

Fourteen
 went in,
 nine came
 back.

We found
 much
 treasure
 there, but I
 touched
 none of it.

[2 fol. 120 a]

Many dead
 bodies lay
 by the way.

And somme of oure felowes accordeden to entre + somme
 noghit. So þere weren with vs .ij. worthi men Frere
 Menoures, þat weren of lombardye þat seyden þat zif
 ony man wolde entren, þei wolde gon in with vs. And 16
 whan þei hadden seyd so vpon the gracyous trust of
 god + of hem wec leet syngi masse + made euery man
 to ben schryuen + houseld. And þanne wee entreden
 .xvij. personnes, But at oure goyng out wee weren but 20
 .ix. And so wee wisten neuere wheþer þat oure felowes
 weren lost or eH turned azen for drede, But wee ne saugh
 hem neuer after; And þo weren .ij. men of GRECE +
 .ij. of SPAYNE. And oure oþer felowes þat wulken not 24
 gon in with vs þei wenten by another coste to ben before
 vs + so þei were. And þus wee passeden þat perilouse
 vale + founden þerjune gold + syluer + precious stones
 + riche jewelles gret plentee, boþe here + þere as vs 28
 semed. But wheþer þat it was as vs semede, I wot here
 for I touched none, be cause þat the deuelles ben so subtyle
 to make a thing to seme otherwise þan it is for to disceyue
 mankynde + þerfore I towched none And also because 32
 þat I wolde not ben put out of my ² deuocioun, for I was
 more deuout þanne þan euere I was before or after, And
 aH for the drede of fendes þat I saugh in dyuerse figures
 And also for the gret multytude of dede bodyes þat I 36
 saugh þere liggyng be the weye be aH the vale as

þough þere had ben a bataylle betwene ij. kynges
 & the myghtyest of the contree, & þat the gretter partye
 had ben discomfyted & slayn. And I trowe þat vnethe
 4 scholde ony contree haue so moche peple within him as
 lay slayn in þat vale, as vs thoughte, the whiche was an
 hidouse sight to seen. And I merueyld moche þat þere
 weren so manye & the bodyes all hole withouten rotynge,
 8 But I trowe þat fendes made hem semen to ben so hole
 withouten rotynge. But þat myghte not ben to myn
 avys þat so manye scholde haue entred so newely ne so
 manye newely slayn withouten stynkyng & rotynge.

12 And manye of hem weren in habite of cristene men, But
 I trowe wel þat it weren of suche þat wenten in for
 couetyse of the thresoure þat was þere & hadden ouer-
 moche feblenesse in the feith, so þat hire hertes ne myghte
 16 not enduren in the beleve for drede; And þerfore weren
 wee the more deuout a gret del. And ȝit wee weren cast
 down & beten down many tymes to the hard erthe be-
 wyndes and thondres & tempestes, But cueremore god of
 20 his grace halp vs, And so wee passed þat perilous vale
 withouten perilo & withouten encombrance, thanked be all
 myghty gold. After this bezonde þat vale is a gret yle
 Where the folk ben grete GEAUNTES of .xxvij. fote longe

Many wore
Christian
dress.

24 or of .xxx. fote long And þei han no clothinge but of
 skynnes of bestes þat þei hangen vpon hem And þei
 eten no breed, But all raw flesch & þei drynken mylk of
 bestes, for þei han plentee of all bestaylle; And þei haue
 28 none houses to lyen ȝjnne. And þei eten more gladly
 mannes flesch þanne ony oþer flesch. In to þat yle dar
 noman gladly entren, And ȝif þei seen a schipp & men
 þerçjnne, Anon þei entren in to the see for to take hem.

32 And men seyden vs þat in an yle bezonde þat weren
 GEANTES of grettire stature, summe of .xlv. fote or of .l.
 fote long And as sommemen seyn, summe of .l. cubytes
 long. But I sagh none of þo, for I hadde no lust to go
 36 to þo parties, because þat noman comethi nouper into þat
 yle ne into þat oþer, but ȝif he be denoured anon. And

We were
knocked
down, but
not hurt.

Giants.

[1 fol. 120b]

They devour
travellers.

among þo geauntes ben scheep als grete as oxen here + þei
beren gret wolle + rough; Of þo scheep I haue seyn many
tymes. And men han seen many tymes þo GEAUNTES
taken men in the see out of hire schippes + broughte 4
hem to londe .ij. in on hond + .ij. in anoþer, etyng hem
goyng aþ raw + aþ quyk. Anoþer yle is þere toward
the north in the see OCCEAN, where þat ben full cruele +
ful euile wommen of nature + þei han precious stones in 8
hire eyen. And þei ben of þat kynde, þat ȝif þei beholden
ony man with wratthe þei slen him anon with the be-
holdynge, as doth the BASILISK. Anoþer yle is þere full
fair + gode + gret + full of peple Where the custom is 12
suchi, þat the firste nyght þat þei ben maryed þei maken
anoþer man to lye be hire wifes for to haue hire mayden-
hode, + þerfore þei taken gret huyre + gret thank. And
þer ben certeyn men in euery town þat seruen of non 16
other thing And þei clepen hem CADEBERIZ, þat is to
seyne: the foles of wanhope. For þei of the contree
holden it so gret a thing + so perilous for to haue the
maylenhode of a wooman, þat hem semeth þat þei þat 20

The fools of
despair.

[¹ fol. 121 a] hauen first¹ the maydenhode putteþi him in aventure of
his lif. And ȝif the husbonde fynde his wif mayden that
oper next nyght after þat sche scholde haue ben leyn by
of the man þat is assigned þerfore, peraunter for dron- 24
keness or for sum other cause, the husbonde schall pleyne
vpon him þat he hath not don his deveer in suchi cruell
wise as þough the officere wolde haue slain him. But
after the firste nyght þat þei ben leyn by þei keþeu hem 28
so streytely þat þei ben not so hardy to speke with no
man. And I asked hem the cause whi þat þei helden
suchi custom + þei seylen moþat of olde tyme men hadden
ben dede for deflouryng of maydenes þat hadden serpentes 32
in hire bodyes þat stongen men vpon hire ȝerdes, þat
þei dyeden anon. And þerfore þei helden þat custom to
make oper men orleynd þerfore, to lye be hire wyses for
dredre of deth + to assay the passage be another [rather] (1) 36

(1) rather, missing in C.

Women that
kill with a
look

þan for to putte hem in þat auenture. After þat is
 anoþer yle where þat wommen maken gret sorwe whan
 hire children ben yborn And whan þei dyen þei maken
 4 gret feſte + gret ioye + reueſt + þanne þei caſten hem into
 a gret fuyr brennyng. And þo þat louen wel hire hus-
 bondes, ȝif hire husbondes ben dede, þei caſten hem also
 in the fuyr with hire children + brennen hem. And þei
 8 seyn þat the fuyr ſchafft clensen hem of aſt filthies + of aſt
 vices And þei ſchuſt gon pured + clene into anoþer world
 to hire husbondes, + þei ſchuſt leden hire children with
 hem. And the cauſe whi þat þei wepen whan hire chil-
 12 dren ben born is þis: for whan þei comen into this world,
 þei comen to ¹labour, sorwe and heuyness. And whi þei
 maken ioye and gladnesſe at hire dyenge is because þat
 as þei seyn þanne þei gon to paradyſ, where the ryueres
 16 rennen mylk + hony, where þat men ſeen hem in ioye + in
 habundance of godes, withouten sorwe + labour. In þat
 yle men maken hire kyng eueremore be electioun And
 þey ne chesen him nouȝt for no noblesſe ne for no
 20 ricchess, but ſuϲh on as is of gode maneres + of gode
 condicioſns, + þerewithaſt rightfull; And also þat he be
 of gret Age + þat he haue no children. In þat yle men
 ben fulſt rightfull and þei don rightfull Iuggements in
 24 euery cauſe, bothe of riche + pore, ſmale and grete, after
 the quantytee of the trespass þat is mysdon. And the kyng
 may nouȝt deme noman to deth withouten aſſent of his
 barouns + oþerwyſe men of conſeſt + þat aſt the court
 28 acorde þerto. And ȝif the kyng himſelf do ony homy-
 cydie or ony cryme, as to ſle a man or ony ſuϲh cas,
 he ſchafft dye þerfore, but he ſchafft not be ſlayn as
 another man, But men ſchuſt defende in peyne of deth
 32 þat noman be ſo hardy to make him compaſſe, ne to
 ſpeke with hym, ne þat noman ȝeue him ne ſelle him ne
 ſerue him nouȝter of mete ne of drynk; And ſo ſchafft
 he dye in myſchef. þei ſpare noman þat hathi trespassed
 36 nouȝter for loue ne for fauour ne for ricchess ne for
 noblesſe, but þat he ſchafft haue after þat he hathi don.

Birth causes
 mourning,
 death raises
 joy.

Suttee: fire
 purifies.

This world
 is full of
 sorrows.

[1 fol. 121 v]

Kings are
 elected.

Old and
 childless
 men only
 become
 kings.

Criminal
 kings
 boycotted.

Hares and
poultry
kept as pets,
not to be
eaten.

[¹ fol. 122 a]

Community
of wives

Children are
fathered on
anybody.

Crocodiles.

How cotton
grows.

Wood that
burns a
year; incom-
bustible and
hard woods.

The giraffe.

Bezonde þat yle is another yle where is gret multytude of folk + þei wole not for noping eten flesch of hares ne of hennes ne of gees; And ȝit þei bryngen forth ynowe for to seen hem + to beholden hem only. But þei eten 4 flesch of al þer bestes + drynken mylk. In þat contree þei ¹taken hire doughtres + hire sustres to here wifes + hire opere kynneswommen, And ȝif þere ben x. men or .xij. men or mo dwellynge in an hows, the wif of euerych 8 of hem schall ben comoun to hem alle þat duellen in þat hows, So þat euery man may liggen *with* whom he wole of hem on o nyght + *with* another Another nyght. And ȝif sche haue ony child sche may ȝeue it to what man 12 þat sche list þat hath companyed *with* hire, so þat noman knoweth þere Wheþer the child be his or anoþeres. And ȝif ony man seye to hem þat þei norisschien oper mennes children, þei answeren þat so don oper men hires. In 16 þat contre + be al ynde ben gret plentee of COKODRILLES, þat is a maner of a long serpent as I haue seyd before. And in the nyght þei dwellen in the water + on the day vpon the lond in roches + in CAUES. And þei ete no 20 mete in al the wynter, but þei lyȝn as in a drem, as don the serpentes. þeise serpentes selen men + þei eten hem wepynge. And whan þei eten þei meven the ouer-jowe + nouȝt the nether iowe + þei haue no tongue. In 24 þat contree + in many opere bezonde þat + also in manye on this half, men putten in werke the sede of cotoun And þei sowen it euery zeer + þan groweth it in smale trees þat beren cotoun. And so don men euery ȝere, so 28 þat þere is plentee of cotoun at al tynes. Item in this yle + in many opere þere is a maner of wode hard + strong, Whoso couereth the coles of þat wode vnder the assches þereoffe. the coles wil duellen + abyden al quyk 32 a ȝere or more. And þat tre hath many leves as the GYNYPRE hath. + þere ben also many trees þat of nature þei wole neuer brenne ne rote in no manere. And þere ben note trees þat beren notes als grete as a mannes hed. 36 þere also be many bestes þat ben clept ORAFLES, In

ARABYE þei ben clept GERFAUNTZ,¹ þat is a best pomelee or [1 fol. 122b] spotted, þat [is]⁽¹⁾ but a lity^t more high þan is a stede, But he hath the necke a .xx. cubytes long, And his croupe t 4 his tayl is as of an hert And he may loken ouer a gret high houes. And þere ben also in þat contree manye CAMLES, þat is a lytiff best as a Goot þat is wylde t he The chamaeleon. lyueth^t be the eyr and eteth^t nouglit ne drynketh^t nouglit 8 at no tyme. And he chaungeth his colour oftentyme, For men seen him often sithies now in o colour t now in anoþer colour, And he may chaunge him in to aþ maner coloures þat him list, saf only in to red t white.

12 þere ben also in þat contree passyngre grete serpentes,

Summe of .vj. fote long t þei ben of dyuerse coloures as rayed rede, grene t galowe, blewe t blake t aþ spekelede.

t þere ben opere þat han crestes vpon hire hedes t þei gon

16 [vpon]⁽²⁾ hire feet vpright And þei ben wel a .iij. fadme gret or more. And þei duellen aþwey in roches or in mountaynes⁽³⁾ And þei han aþwey the throte open, of whens þei droppen venym aþweys. And þere ben also

20 wylde swyn of manye coloures als grete as ben oxen in Boars, oure contree t þei ben aþ spotted as ben ȝonge fownes. hedgehogs, lions.

And þere ben also VRCHOUNES als grete as wylde swyn here, Wee clepen hem PORCZ DE SPYNE. And þere ben

24 lyouns aþ white gret t myghty. And þere ben also of oper bestes als grete t more gretter þan is a destrere, And men clepen hem LOERRANZ And summen clepen hem

ODENTHOS And þei han a blak hed t .ij. longe hornes

28 trenchant in the front scharpe as a swerd t the body is sceldre; And he is a fuþ felonous best And he chaceth t sleeth^t the ² OLIFANT. þere ben also manye oper bestes

full wykked t crueþ þat ben not mocheles more þan a

32 bere And þei han the hede lych^t a BORE t þei han .vj. feet And on euery foote .ij. large clawes trenchant And the body is lych^t a BERE, t the tayl as a lyoun. And þere ben also myse als grete as houndes t galowe myse

36 als grete as RABENES. And þere ben GEES aþ rede þre

(1) is, missing, C. MANDEVILLE.

(2) vpo, C.

(3) mount taynes, C.

Many-coloured snakes.

Odontotyrannus.

Nameless monsters.

[2 fol. 123a]

o

sithes more gret þan oure here + þei han the hed, the
necke + the brest all blak. And many oper dyuerse
bestes ben in þo contrees + eþwhere þere abouten +
manye dyuerse brildes also, of the whiche it were to longe
fir to tell you + perfore I passe ouer at this tyme. 4

CH. XXXIII. OF THE GODENESS OF THE FOLK OF THE
YLE OF BRAGMAN; OF KYNG ALISANDRE,
AND WHERFORE THE EMPEROUR OF YNDE
IS CLEPT PRESTRE IOHN.

The isle of
Brahmans.

Their
virtues.

They obey
the ten
command-
ments.

[¹ fol. 123 b]

AND bezonde þat yle is anoþer yle gret + gode and
plentiful where þat ben gode folk + trewe and
of gode lyuynge after hire beleve and of gode feyfh. 8
And all be it þat þei ben not cristned ne haue no perfyt
lawe, zit natheles of kyndely lawe þei ben full of all
vertue + þei eschewen all vices + all malices + all synnes.
For þei ben not proude ne coueytous ne envyous ne 12
wrathifull ne glotounes ne lecherous Ne þei don to no
man oper wise þan þei wolde þat oper men diden to hem.
And in this poynt þei fullilen the .x. comandementes
of god, And zif no charge of aveer ne of ricchess And þei 16
lye not ne þei swere not for non occasiouen, but þei seyn
symply zE and NAY, For þei seyn he þat swereth wil
disceyue his neyghbore; And perfore all þat þei don þei
don it withouten oþi. And men clepen þat yle the yle 20
of BRAGMAN, And somme men clepen it the lond of feyfh.

1 And porgh þat lond renneth a gret ryuere þat is clept
THEBE. And in generaþ all the men of þo yles + of all
the marches þereabouten ben more trewe þan in ony 24
other contrees þereabouten + more rightfull þan opere
in all thinges. In þat yle is no thef ne mordrere ne
comoun woman ne pore beggere ne neuere was man
slayn in þat contree. And þei ben so chast + leden so
gode lif as þat þei weren religious men, And þei fasten
all dayes. And because þei ben so trewe + so rightfull
+ so full of all gode condicions þei weren neuere greued

Their
climate is as
good as they
are.

with tempestes ne with thonder ne with leyt ne with
hayl ne with pestylence ne with werre ne with hunger
ne [with] (1) non oper tribulacioun, as wee ben many tymes
4 amonges vs for oure synnes. Wherfore it semeth wel pat
god loueth hem t is plesed with hire creance for hire gode
dedes. þei beleven wel in god pat made all thinges t
him þei worshipen. And þei preysen non erthely
8 ricchess, And so þei ben all rightfull And þei lyuen full
orlynatty t so sobrely in mete t drynk, pat þei lyuen
right longe. And the most part of hem dyen withouten
sykness whan nature fayleth hem for elde. And it
12 befel in kyng ALISANDRES tyme pat he purposed him
to conquerre pat yle t to maken hem to holken of him.
And whan þei of the contre herden it þei senten
Messangeres to him with lettres pat seylen thus: What
16 may ben ynow to pat man to whom all the world is
insuffisant? þou schalt fynde no thing in vs pat may
cause þe to werren azenst vs. For wee haue no ricchess
ne none wee coueyten, And all the godes of oure contree
20 ben in comoun. Oure mete pat wee susteyne with all
oure bodyes is oure ricchess, And in stede of tresour of [1 fol. 121 a]
gold t syluer wee maken oure tresoure of accord t pees
t for to loue euery man oper. And for to apparayle
24 with oure bodyes wee vsen a sely lityt clout for to
wrappen in oure careynes. Oure wyfes ne ben not
arrayed for to make no man plesance, but only
counnable array for to eschewe folye. Whan men peynen
28 hem to arraye the body for to make it semen fayrere þan
god made it, þei don gret synne, For man schold not
devise ne Aske gretter beautee þan god hath ordyned
man to ben at his birthie. The erthe mynstreteth to vs
32 ij. thinges: Oure liflode pat cometh of the erthe pat wee
lyue by t oure sepulture after oure deeth. Wee haue ben in
perpetuel pees til now pat þou come to disherite vs. And
also wee haue a kyng nougat only for to do Iustice to
36 euery man, for he schalt fynde no forfeite among vs, but

God loves
them.Their
message to
King
Alexander.We are
poor.The earth
provides us
with food
and with
graves.

We need
neither law
courts nor
punish-
ments.

Alexander
confirms
their peace.

Oxydraces
or Gymno-
sophists.

[1 fol. 124v]

Alexander
offers to
grant them
any request.

They ask
for im-
mortality.

They
reprove him
for his
pride.

He must
leave all his
earthly
goods.

for to kepe nobless + for to schewe þat wee ben obeyssant
wee haue a kyng. For Justice ne hath not among vs no
place, for wee don to noman oþer wise þan wee desiren
þat men don to vs, so þat rightwisness ne vengeance han 4
nought to don amonges vs; so þat no thing þou may take
fro vs but oure gode pes þat all weys hath dured among
vs. And whan kyng ALISANDRE had rad þeise lettres he
thoughte þat he scholde do gret synne for to trouble hem 8
And þanne he sente hem surtecz þat þei scholde not ben
aferd of him + þat þei scholde kepen hire gode maneres
+ hire gole pees as þei hadden vsed before of custom +
so he let hem allone. Anoþer yle þere is þat men clepen 12
OXIDRATE + anoþer yle þat men clepen GYNOSOPHE
Where þere is also gode folk + full of gode feyth. And
þei holden for the moste ¹partye the gode condicions
and customs + gode maneres as men of the contree aboue- 16
seyd, but þei gon all naked. Into þat yle entred kyng
ALISANDRE to see the manere, And whan he saugh hire
gret feyth + hire trouthe þat was amonges hem, he seyde
þat he wolde not greuen hem And bad hem aske of hym 20
what þat þei wolde haue of him, ricchess or ony thing
elles + þei scholde haue it with gode wille. And þei
answerden þat he was riche ynow þat hadde mete +
drynke to susteyne the body with, For the ricchess of 24
this world þat is transitorie is not worth. But ȝif it were
in his powere to make hem jnmortaþ, þereof wolde þei
preyen him + thanken him. And Alisandre answerle
hem þat it was not in his powere to don it, because he 28
was mortaþ as þei were. And þanne þei asked him whi
he was so proud + so fierce + so besy for to putten all the
world vnder his subiectioun, right as þou were a god + hast
no terme of thi lif, neijer day ne hour, And wylnest to 32
haue all the world at thi commandement, þat schaþ leve þe
withouten fayle or þou leve it. And right as it hath ben
to oþer men before þe, right so it schaþ ben to oþere after þe
And from hens schaltow here no thyng, But as þou were 36
born naked, right so all naked schall þi body ben turned

into ertlie þou were made of. Wherfore þou scholdest thenke + impresse it in thi mynde þat no þing is immortall but only god þat made al þing. Be the whiche answerē 4 ALISANDRE was gretly astoneyed + abayst + alþ confuse departed from hem. And alþ be it þat theyse folk han not the articles of oure feyfth as wee han, natheles for hire gode feyfth naturell + for hire gode entent I trowe fully 8 þat god loueth hem + þat god [taketh] ⁽¹⁾ hire seruysē to gree, right as he did of Iob þat was a paynem + held ¹ him for his trewe seruant. And þerfore alþ be it þat þere ben many dynuerse lawes in the world, ȝit I trowe þat god 12 loueth alweys hem þat louen him + seruen him nikelē in trouthe And namely hem þat dispysen the veyn glorie of this world, as þis folk don + as job did also. And þerfore seyde oure lord be the mouth of OZEE the 16 propheete: PONAM EIS MULTIPLICES LEGES MEAS. + And also in another place: QUI TOTUM ORBEM SUBDIT SUIS LEGIBUS. And also oure lord seyfth in the gospel: ALIAS OUES HABEO, QUE NON SUNT EX HOC OULI. þat is to seyne þat 20 he hadde oþiere seruantes þan þo þat ben vnder cristene lawe. And to þat acordeth the avisoun þat seynt PETER saugh at IAFF, How the aungel cam from heuene + broughte before him dynuerse bestes as serpentes + oper 24 crepyng bestes of the ertlie + of oper also gret plentee, and bad him take + etc. And seynt PETER answerde: I ete neuer, quod he, of vnclene bestes. And þanne seyde the aungele: NON DICAS INMUNDA QUE DEUS MUNDAVIT. And 28 þat was in tokene þat noman scholde haue in despite non ertliy man for here dynuerse lawes, For wee knowe not whom god loueth ne whom god hateth. And for þat ensample whan men seyn DE PROFUNDIS: þei seyn it in 32 comoun + in generall, with the cristene: PRO ANIMABUS OMNIUM DEFUNCTORUM PRO QUIBUS SIT ORANDUM. And þerfore seye I of this folk þat ben so trewe + so feyfthfuþ, þat god loueth hem, For he hath amonges hem many of 36 the prophetes + alþwey hath had. And in þo yles þei

God loves natural faith in heathens.

[1 fol 125 a]

Differences of religion do not matter.

Holy Writ allows of a variety of religions.

Vision of St. Peter in Joppa.

God loves the Bragmans.

(1) take, C.

prophecyed the JNCARNACIOUN of oure lord Ihesu CRIST ;
 How he scholde ben born of a mayden .ij. MiH zeer or
 more or oure lord was born of the virgynge MARIE. And
 þei beleeven wel in the JNCARNACIOUN t þat fuH perfisely, 4
 but þei knowe not the manere how he suffred, his
 passioun and deth for vs. And bezonde þeise yles þere
 is another yle þat is clept PYTAN. The folk of þat
 contree ¹ ne tyle not ne laboure not the ertie, for þei eten 8
 no manere thing. And þei ben of gode colour t of faire
 schap after hire gretness, But the smale ben as DWERGHES,
 but not so lityH as ben the PIGMEYES. Þeise men lyuen
 be the smet of wylde APPLES And whan þei gon ony fer 12
 weye þei beren the APPLES with hem, For ȝif þei hadden
 lost the sauour of the APPLES þei scholde dynen anon. Þei
 ne ben not fuH resonable but þei ben symple t bestyall.
 After þat is another yle where the folk ben all skynned 16
 rougli heer as a rougli best, saf only the face t the pawme
 of the hond. Þeise folk gon als wel vnder the water of
 the see as þei don aboue the lond all drye And þei eten
 boþe flessch t fressch all raugh. In this yle is a gret 20
 Ryuere þat is wel a .ij. myle t an half of brede þat is
 clept BUEMARE. And fro þat Ryuere a .xv. iorneyes in
 lengthe goyng be the desertes of the tothir syde of the
 Ryuere Whoso myght gon it, for I was not þere, But it 24
 was told vs of hem of the contree, þat withynne þo
 desertes weren the trees of the SONNE t of the MONE, þat
 spaken to kyng ALISANDRE And warned him of his deth.
 And men seyn þat the folk þat kepen þo trees t eten of the 28
 frute t of the lawme þat groweth þere lyuen wel .cccc.
 zeer or .D. zeere be vertue of the frut t of the
 lawme. For men seyn þat lawme groweth þere in gret
 plentee t nowhere elles, saf only at Babylayne, as I haue 32
 told you before. Wee wolden han gon toward tho trees
 fuH gladly, ȝif wee had myght, But I trowe þat an .C.
 MiH men of Armes myghten not passen þo desertes
 safly, for the gret multytude of wylde bestes t of grete 36
 dragouns t of grete serpentes þat þere ben. þat slen t

^[1 fol. 123 b]
 Dwarfs
 feeding
 on the smell
 of wild
 apples.

Hairy,
 amphibious
 folk.

The trees
 of the Sun
 and Moon.

No army
 can light
 the beasts
 of the
 desert.

deuouren aſt þat comen aneyntes hem. In þat contre
 1 þen manye white OLIFANTES withouten nombre + of vny- [1 fol. 126a]
 cornes + of lyouns of many maneres And many of suchē
 4 bestes þat I haue told before + of many oþer hydouse
 bestes withouten nombre. Manye oþere yles þere ben in
 the lond of Prestre Ioñ + manye grete merueyles þat
 weren to long to tellen aſt, boþe of his ricchesse + of his
 8 nobless And of the gret plentee also of precious stones
 þat he hath. I trowe þat ȝee knowe wel ynow + haue
 herl seye wherfore this Emperour is clept Prestre Ioñ,
 But natheles for hem þat knownen not I schall seye ȝou
 12 the cause. It was somtyme an Emperour þere, þat was a
 worthi + a ful noble Prynce, þat hadde cristene knyghtes
 in his compayne, as he hath þat is now. So it befel
 þat he hadde gret list for to see the seruise in the chirche
 16 among cristene men. And þan dured cristendom bezonde
 the see aſt TURKYE, SURRYE, TARTARIE, IERUS.ILEM,
 PALESTYNE, ARABYE, HALAPPEE + aſt the lond of
 EGYPT. So it befel þat this Emperour cam with a
 20 cristene knyght with him in to a chirche in EGYPT And
 it was the Saterday in wytsonwike And the Bisshopp
 made ordres. And he beheld + listend the seruyse ful
 tentyfly And he asked the cristene knyght what men of
 24 degree þei scholden ben þat the prelate had before him.
 And the knyght answerde + seyde þat þei scholde ben
 prestes. And þan the Emperour seyde þat he wolde
 no lenger ben clept kyng ne Emperour, but Preest And
 28 þat he wolde haue the name of the firste preest þat wente
 out of the chirche. And his name was IOHN. And so
 euermore sithens he is clept Prestre Ioñ. In his lond
 ben manye cristene men of gode feyfh + of gode lawe +
 32 namely of hem of the same contree + han comoun2ly hire
 prestes þat syngen the messe + maken the sacrament of
 the awtier of bred right as the GREKES don. But þei
 seye not so manye thinges at the messe as men don here,
 36 For þei seye not but only þat þat the APOSTLES seyden,
 as oure lord taughte hem, Right as Seynt PETER + seynt

The origin
of Prester
John's
name.

An
Emperor
attended
Christian
ordination
service in
Egypt.

He was so
impressed
that he
decided to
be called
priest,
and named
himself
John after a
priest.

[2 fol. 126b]
 His subjects
consecrate
the host like
the Greeks,
and sing
mass
without the
additions
made by the
Popes.

THOMAS & the oþer APOSTLES songen the mess. seyenge the PATER NOSTER & the wordes of the sacrament. But wee haue many mo Addicions þat dyuerse POPES han made þat þei ne knowe not offe.

CH. XXXIV. OF THE HILLES OF GOLD þAT PISSEMYRES KEPEN, AND OF THE .IIIJ. FLODES þAT COMEN FROM PARADYS TERRESTRE.

The fruitful
isle of
Taprobane.

TOWARD the Est partye of Prestre Iolines lond is an yle gode & gret þat men clepen TAPROBANE þat is ful noble & ful fructuous And the kyng þereof is ful riche & is under the obeyssance of Prestre Iolín. And alweys þere þei make hire kyng be eleccyoun. In þat yle ben .ij. SOMERES & .ij. WYNTRES & men hervesten the corn twytes a zeer. And in al the cesouns of the zeer ben the gardynes florisschit. þere dwellen gode folk & 12 resonable & manye cristene men amonges hem þat ben so riche þat þei wyte not what to done with hire godes. Of olde tyme whan men passed from the lond of Prestre Iolín vnto þat yle men maden ordynance for to passe by 16 schippe .xxij. dayes or more, But now men passen by schippe in .vij. dayes; And men may see the botme of the see in many places, for it is not ful depe. Besyde þat yle toward the Est ben .ij. oþer yles And men clepen 20 þat on ORILLE & þat other ARGYTE, of the whiche al the lond is MYNE of gold & syluer. And þo yles ben right where þat the REDE SEE ¹departeth fro the see OCCEAN,

And in þo yles men seen þer no sterres so clerely as in 24 oþer places, For þere apperen no sterres but only o clere sterre þat men clepen CANPOS. And þere is not the mone seyn in al the LUNACIOUN saf only the seconde quarteroun. In the yle also of þis TAPROBANE ben grete 28 hilles of gold þat PISSEMYRES kepen ful diligentlly, And þei fynen the pured gold & casten a wey the vnpured.

And þeise PISSEMYRES ben grete as houndes so þat noman dar come to þo hilles, for the PISSEMYRES wolde assayllen 32

The sea
voyage.

Chryse and
Argyre, the
gold and
silver isles.
[1 fol. 127a]

The gold is
watched by
giant ants.

hem + deuouren hem anon, so þat noman may gete of þat gold but be gret sleighte. And þerfore whan it is gret hete the pissemynes resten hem in the erthe from pryme 4 of the day in to noon And þan the folk of the contree taken CAMAYLES, DROMEDARIES + HORS + oper bestes + gon thider + chargen hem in aþ haste þat þei may. And after þat þei fleen awy in aþ þat the bestes may go or the 8 pissemynes comen out of the erthe. And in oper tynes whan it is not so hote + þat the pissemynes ne resten hem not in the erthe, þan þei geten gold be this sotyltee. þei taken mares þat han ȝonge coltes or foles + leyn vpon the 12 mares voyde vesselles made þerfore + þei ben aþ open abouen + hangyng lowe to the erthe. And þanne þei sende forthi þo mares for to pastureþ aboue þo billes + withholden the foles with hem at home. And whan the 16 pissemynes sen þo vesselles, þei lepon in anon, And þei han this kynde, þat þei lete no thing ben empty among hem, but anon þei fillen it, be it what maner of þing þat it be, ¹ + so þei fillen þo vesselles with gold. And whan 20 þat the folk supposen þat the vessel ben fulle, þei putten forthi Anon the ȝonge foles + maken hem to nyzen after hire dames + þan Anon the mares retornen towardes hire foles with hire charges of gold + þan men dischargen hem 24 + geten gold ynow be this sotyltee, For the PISSEMYRES wole suffren bestes to gon and pastureþ amonges hem, but no man in no wyse. And bezonde the lond + the yles + the desertes of Prestre Iohnes lordschipe in goynge 28 streight towardes the est, men fynde no þing but montaynes + roches full grete. And þere is the derke Regyoun Where no man may see nouþer be day ne be nyghte as þei of the contree seyn. And þat desert + þat 32 place of derknesse duren fro this cost vnto paradys terrestre, where þat Adam oure formest fader + Eue weren putt þat dwelleden þere but lytyll while, And þat is towardes the Est at the begynnyng of the erthe. But 36 þat is not þat Est þat we clepe oure Est on this half, where the sonne riseth to vs, for whanne the sonne is Est in

In hot weather, the natives take advantage of the ants' stay inside the earth.

In colder weather, mares are driven in with empty baskets which the ants fill.

[1 fol. 127b]

Then the mares return to their foals.

The Land of Darkness.

The sun
rises there
when it is
midnight
here.

Before
Noah's
Flood, the
earth was an
exact globe.

I was not in
Paradise.
[1 fol 128a]

Its altitude.

The
enclosure.

The spring
of the four
rivers.

Ganges.

The N.E.

Tigris.

Euphrates.

þo partyes toward paradys terrestre, it is þanne mydnyglit in oure parties o this half for the roundeness of the erthe, of the whiche I haue towched to ȝou of before. For oure lord god made the erthe aȝt rownd, in the mylde place of the firmament, And þere as mountaynes + hilles ben + valeyes þat is not but only of Noes flode þat wasted the softe ground + the tendre + feȝt down into valeyes. And the harde erthe + the roche abyden mountaynes, Whan the soft erthe + tendre wax nessche þorȝi the water + feȝt and þat becamen valeyes. Of paradys ne can I not speken propurly for I was not þere; it is fer bezonde þat forthinketh me. And also I was not worthi. But as I haue herd seye of wyse men bezonde, I schal telle ȝou with gode wiȝt. Paradys terrestre, as wise men seyn is the highest place of erthe þat is in aȝt the world And it is so high þat it toucheth nygli to the cercle of the mone, 16 þere as the mone maketh hir torn. For sche is so high þat the flode of Noe ne myght not come to hire þat wolde haue couered aȝt þe erthe of the world aȝt abowte + abonen + benethen, saf paradys only allone And this 20 paradys is enclosed aȝt aboute with a wal + men wyte not wherof it is, For the walles ben couered aȝt ouer with mosse, as it semeth. And it semeth not þat the wal is ston of nature ne of iron oper thing þat the wal is. 24 And þat wal strecchetli fro the SOUTH to the north And it hath not but on entree þat is closed with fyre brennyng, so þat noman þat is mortaȝ ne dar not entren. And in the most high place of paradys, euene in the 28 myddel place, is a welle þat casteth out the .iiij. flodes þat rennen be dyuerse londes. Of the whiche the firste is clept PHISON or GANGES, þat is aȝt on, and it renneth þorȝiout YNDE or EMLAK, In the whiche Ryuere ben manye 32 preciouse stones And mochel of LIGNUM ALOES And moche graueȝ of gold. And þat oper Ryuere is clept NILUS or GYSON, þat goth be ETIOPIE + after be EGYPT. And þat oper is clept TIGRIS, þat renneth be ASSIRYE + be ARMENYE 36 the grete. And þat other is clept EUFRATE þat renneth also

be MEDEE + be AR¹MONYE and be PERSYE. And men þere [1 fol. 128 b]
beþonde seyn þat alle the swete waires of the world
abouen + benefiȝen taken hire begynnyng of þat welle of

4 Paradys And out of þat welle al watres comen + gon.

The firste Ryuere is clept PHISON, þat is to seyne in hire
langage ASSEMBLEE, For manye oþere Ryueres meten

hem þere + gon into þat Ryuere. And summen clepen it

8 GANGES for a kyng þat was in YNDE þat hight GANGERES + Ganges.

þat it ran porgþout his lond. And þat water [is] (1) in sum
place clere + in sum place trouble, In sum place hoot + in
sum place cold. The seconde Ryuere is clept NILUS or Nile.

12 GYSON, for it is alþey trouble And GYSON in the langage
of ETHIOPE is to seye trouble. And in the langage of
EGIFT also. The thridde Ryuere þat is clept TIGRIS is as

muche for to seye as faste rennyng For he renneth more

16 faste han ony of the toþere And also þere [is] (1) a best þat
is cleped TIGRIS þat is faste rennyng. The fourthe Ryuere
is clept EUFRATES, þat is to seyne wel berynge for þere
growen many godes vpon þat Ryuere as cornes, frutes +

20 oþere godes ynowe plentee. And ȝee schulȝ vnderstonde
þat noman þat is morteȝ ne may not approchen to þat
paradys. For be londe noman may go for wylde bestes

þat ben in the deserthes + for the high mountaynes + grete

24 huge Roches þat noman may passe by, for the derke
places þat ben þere + þat manye. And be the Ryueres
may noman go, for the water renneth so rudely + so
scharply because þat it cometh doun so outrageously

28 ² from the high places abouen, þat it renneth in so grete
waves þat no schipp may not rowe ne seyle azenes it.

And the water roreth so + maketh so huge noyse + so gret
tempest þat noman may here oper in the schipp, þough

32 he cryede with al the craft þat he cowde in the lieste
voys þat he myghte. Many grete lordes han assayed with

gret wille many tymes for to passen be þo ryueres toward
paradys with ful grete companyes, But þei myghte not

36 speden in hire viage. And manye dyeden for weryness of

Etymologies
of those
names.

Ganges.

Nile.

Tigriȝ.

Euphrates.

Paradise is
inaccessible

The rivers
are too
swift and
noisy.

[2 fol. 129 a]

Many have
tried.

Some were
tired to
death.

One
became
blind and
deaf.

Some were
drowned.

rowyng azenst þo stronge wawes, And many of hem
becamen blynde And many deve for the noyse of the
water. And summe weren perisscht + loste withynne the
wawes, so þat no mortell man may approche to þat place 4
withouten specyal grace of god, so þat of þat place I can
sey þou nomore And þerfore I schall holde me stille And
retornen to þat þat I haue seen.

CH. XXXV. OF THE CUSTOMS OF KYNGES + OþERE þAT
DWELLEN IN THE YLES COSTYNGE TO
PRESTRE IOHNES LOND, AND OF THE WOR-
SCHIPE þAT THE SONE DOTHE TO THE FADER
WHAN HE IS DEDE.

From the
Antipodes
travellers
turn back,
instead of
proceeding
round the
world.

[¹ fol. 129b]

Kan-sou.

De-sity of
its
pop-u-lation.

A wealthy
and
powerful
provin-ce.

FRom þo yles þat I haue spoken of before in the lond 8
of Prestre Iohn, þat ben vnder ertlie as to vs þat
ben oþ this half And of oþer yles þat ben more furthere
bezounde, Whoso wil pursuen hem for to comen azen right
to the parties þat he cam fro + so enviroune aþ ertlie. 12
but what for the yles, what for the see + what for strong
rowyng fewe folk assayen for to passen þat passage, aþ
be it þat men myghte don it wel þat myght¹ ben of power
to dresse him þereto as I haue seyd þou before. And 16
þerfore men returnen from þo yles aboueseyd be oþer yles
costynge fro the lond of Prestre Iohn And þanne comen
men in returnyng to an yle þat is clept CASSON And þat
yle hath wel .lx. iorneyes in lengthlie + more þan .l. in 20
brede. This is the beste yle + the beste kynglom þat is
in aþ þo partyes outtaken CATHAY. And ȝif the mar-
chauntes vseden als mochie þat contre as þei don CATHAY,
it wolde ben better þan CATHAY in a schort while. This 24
contre is full wel enhabyted + so full of cytees + of gode
townes + enhabyted with peple, þat whan a man goth out
of o cytee men seen another cytee euene before hem.
And þat is what partye þat a man go in aþ þat contre. 28
In þat yle is gret plentee of aþ godes for to lyue with +
of aþ manere of spices And þere ben grete forestes of.

CHESTEYNES. The kyng of þat yle is ful riche + ful myghty And natholes he holt his lond of the grete CHANE + is obeyssant to him, For it is on of the .xij. prouynces 4 þat the gret CHANE hath vnder him withouten his propre lond + withouten oper lesse yles þat he hath, for he hath ful manye. From þat kyngdom comen men in returnyng to anoþer yle þat is clept RYBOTTH + it is also ^{Tibet.}

8 vnder the grete CHANE þat is a ful gode contree + ful plentefous of al godes + of wynes + frut + al oper ricchess. And the folk of þat contree han none houses but þei dwellen + lyggen al vnder tentes made of blak 12 ferne by al the contree. And the princypalTH cytee + the most royalTH is al walled with blak ston + white,¹ And ^{p. fol. 180a]} al the stretes also ben pathed of the same stones. In þat cytee is noman so hardy to schele blode of noman ne of 16 no best for the reuerence of an ydole þat is worschipt þere. And in þat yle dwelleth the POPE of hire lawe þat ^{The Grand Lama.} þei clepen lobassy. This LOBASSY ȝeueth al the benefices + alle oper dignytees + al oper thinges þat belongen to 20 the ydole And alle po þat holden onything of hire chirches. Religious + operc obeyen to him as men don here to the POPE OF ROME. In þat yle þei han a custom be al the contree þat whan the fader is ded of ony man + the sone 24 list to do gret worschipe to his fader, he sendeth to al his frendes + to al his kyn + for religious men + preestes + for mynstralTH also gret plentee. And þanne men beren the dede body vnto a gret hilTH with gret ioye + solempnyte 28 And whan þei han broughte it thider the chief prelate smyteth of the hede And leyth it vpon a gret platere of gold or of syluer, ȝif [he] ⁽¹⁾ be so ryche a man. And þan he taketh the hede to the sone And þanne the sone + 32 his oper kyn syngen + seyn manye orisouns. And þanne the prestes + the Religious men smyten al the body of the dede man in peces And þanne þei seyn certeyn orisouns. And the foules of raveyne of al the contree 36 abowten knownen the custom of long tyme before [t] come^{ys} ^{The birds of the air eat it.}

(¹) he, missing, C.

fleenge abouen in the eyr as EGLES, GLEDES, RAUENES t
opere foules of raveyne pat eten flesch. And þan the
preestes casten the gobettes of the flesch t þan the foules
eche of hem taketh pat he may t goth a litil þens t 4
eteth it, And so þei don whils ony pece lasteth of the

The funeral
service.

[1 fol. 120 b]

for the dede: ¹ SUBUENITE SANCTI DEI t CETERA, right so

þo prestes syngen with high voys in hire langage: Be- 8

holdeth how so worthi a man t how gode a man this was,
pat the Aungeles of god comen for to sechen him t for to
bryngen him in to paradys. And þanne semeth it to the

sone þat he is highliche worshipt whan þat manye briddes 12

t foules of raveyne comen t eten his fader, And he þat

hath most nombre of foules is most worshiped. And

þanne the sone bryngeth hoom *with him* aH his kyn t

his frendes t aH the opere to his hows t maketh hem a 16

gret feste, And þanne aH his frendes maken hire avaunt t

hire dalyance how the foules comen þider, here .v. here

.vj. here .x. t þere .xx. t so forth t þei reioyssen hem

hugely for to speke þere of. And whan þei ben at mete, 20

the sone let brynge forth the hede of his fader t þere of

he ȝeueth of the flesch to his most specyal frendes in

stede of entremess or a sukkarke. And of the brayn

þanne he leteth make a cuppe t þere of drynketh he t 24

his oper frendes also, with gret deuocioun in remem-

brance of the holy man þat the Aungeles of god han

eten. And þat cuppe the sone schaH kepe to drynken

of aH his lif tyme in remembrance of his fadir. From 28

þat lond in returnyng be .x. iorneys porgh out

the lond of the grete CHANE is another gode yle t a

gret kyngdom where the kyng is ful riche t myghty.

And amonges the riche men of his contree is a passyng 32

riche man þat is no PRYNCE ne DUK ne ERL, But

he hath mo þat holden of him londes t oper lord-

schipes, for he is more riche, for he hath euery zeer of

annuell rente .CCC. MiH. ² hors charged with corn of 36

dyuerse greynes t of ryȝs. And so he ledeth a ful noble

The head is
eaten by the
best friends.

The skull is
made into a
cup.

[2 fol. 121 a]

lif + a delycate after the custom of the contree. For he hath every day .1. faire damyseles aH maydunes þat seruen him eueremore at his niste + for to lye be hem o nyght + 4 for to do with hem þat is to his plesance. And whan he is at the table þei bryngen him hys mete at every tyme .v. and .v. togedre And in bryngynge hire seruyse þei syngen a song And after þat þei kutten his mete + putten 8 it in his mouth, for he towcheth nothing ne handleth nouȝt, but holdeþ eueremore his hondes before him vpon the table. For he hath so longe nayles þat he may take no thing ne handle no thing. For the noblesse of þat

The rich
man with
the fifty
maidens.

12 contree is to haue longe nayles + to make hem growen aH

weys to ben als longe as men may, And þere ben manye in þat contree þat han hire nayles so longe þat þei envyroune aH the hond, And þat is a gret noblesse. And 16 the nobless of the wommen is for to hauen smale feet + litiH, And perfore anon as þei ben born, þey lete bynde hire feet so streyte þat þei may not growen half as nature wolde. And this [is]⁽¹⁾ the nobleye of the wommen þere

His nails
are so long
that they
must feed
him.

20 to haue smale feet + lityH. And aHweys þeise damyseles

Women's
feet are
bound.

þat I spak of beforne syngen aH the tyme þat this riche man eteth. And whan þat he eteth no more of his firste cours þanne oþer .v. + .v. of faire damyseles bryngen him 24 his seconde cours aH weys syngynge as þei dide beforne.

The maidens
sing as they
bring in the
courses of
the rich
man's
dinner.

And so þei don contynuellly euery day to the ende of his mete + in this manere ¹ he ledeth his lif And so dide þei before him þat weren his Auncestres + so schuH þei þat

[1 fol. 131 b]

28 comen after him, withouten droyng of ony dedes of Armes, but lycen eueremore þus in ese as a swyn þat is fedd in sty for to ben made fatte. He hath a full fair palays + full riche, where þat he dwelleþ jnne, of the

He never
fights, but
lives like a
pig.

32 whiche the walles ben in cyrcuyt .ij. myle. And he hath

His palace
and gardens.

withjonne many faire gardynes And many faire halles + chambres And the pawment of his halles + chambres ben of gold + syluer. And in the myd place of on of lysis

36 gardynes is a lityH mountayn Where þere is a lityH

(1) is, missing, C.

His
summet-
house.

medewe And in þat medewe is a hity^H toothi^H with toures
þ pynacles a^H of gold And in þat lity^H toothi^H wole he
sytten often tyme for to taken the ayr þ to desperten
hym. For þat place is made for no þing elles but only 4
for his despert. Fro þat contree men comen be the lond
of the grete CHANE also þat I haue spoken of before.
And ȝee schul^H vndirstonde þat of a^H þeise contrees þ of
a^H þeise yles þ of a^H the dyuerse folk þat I haue spoken 8
of before þ of dyuerse lawes þ of dyuerse beleevs þat
þei han, zit is þere non of hem alle but þat þei han sum
resoun within hem þ understandyng, but zif it be the

The
adherents of
all creeds
accept some
points of
the true
faith.

They
believe in
the God of
Nature.

[¹ fol. 182 a]

They know
parts of the
Old
Testament.

They
worship
idols as
Christians
the images
of saints.

fewere, þat han certeyn Articles of oure feith þ summe 12
gode poyntes of oure beleieve. And þat þei beleeven in
god þat formeda a^H þing þ made the wrold And clepen him
god of nature, after þat the prophete seyth: ET METUENT
EUM OMNES FINES TERRE, And also in anoþer place: OMNES 16
GENTES SERUIENT EI, þat is to seyne: Alle folk schul
seruen him. But zit þei cone not speken perfytyl, for
þere is no ¹ man to techen hem, but only þat þei cone
deuyse be hire nature^H wytt. For þei han no knou- 20
leche of the sone ne of the holy gost. But þei cone
a^H speken of the BIBLE þ namely of GENESIS, of the
prophetes sawes And of the bokes of Moyses. And þei
seyn wel þat the creatures þat worschipen hem ne ben 24
no goddes, but þei worschipen hem for the vertue þat is
in hem þat may not be but only be the grace of god.
And of SIMULACRES þ of YDOLES þei seyn þat þere ben
no folk but þat þei han SIMULACRES And þat þei seyn 28
for wee cristen men han ymages, as of oure lady þ of
opere seyntes þat wee worschipen, Noght the ymages of
tree or of ston, but the seyntes in whoos name þei ben
made after. For right as the bokes þ the scripture of 32
hem techen the clerkes how þ in what manere þei schul^H
beleeven, right so the ymages þ the peyntynges techen
the lewed folk to worschipen the seyntes þ to hane
hem in hire mynde in whoos name þat þe ymages ben 36
made after. þei seyn also þat the aungeles of god

speken to hem in þo ydoleſ t þat þei don manye grete myracles, And þei seyn soþi þat þere is an aungeþ within hem, For þere ben .ij. maner of aungeles, a gode t an 4 eueþ, as the GREKES seyn: CACHO and CALO. This CACHO is the wykked aungeþ And CALO is the gode aungeþ. But the toper is not the gode aungeþ, but the wykked aungeþ, þat is withinne the ydoleſ for to 8 disceyuen hem t for to meyntenen hem in hire errour. þere ben manye oper dyuerſe contrees and manye oper merueyles beþonde þat I haue not seen, Wherfore of hem I can not speke propurly to tell ȝou the manere of hem.

The angels
that speak
through the
idols are
evil angels.

12¹ And also in the contrees where I haue ben ben manye mo dyuersitees of many wondirfull thinges þanne I make mencioune of, For it were to longe thing to deuyse ȝou the manere. And þerfor þat þat I haue deuysed ȝou of

I can speak
neither of
what I have
not seen,
nor of all
that I have
seen.

[¹ fol. 182 b]

16 certeyn contrees þat I haue spoken of before, I beseche ȝoure worthi and excellent noblesse þat [it] (¹) suffise to ȝou at this tyme, For ȝif þat I deuysed ȝou all þat is beþonde the see, another man peraunter þat wolde peynen him

Something
must be left
for other
travellers to
tell.

20 t trauaylle his body for to go into þo marches for to encerche þo contrees myghte ben blamed be my wordes in reherynge manye straunge thinges. For he myghte not seye no thing of newe, in the whiche the hereres

24 myghten hauen ouper solace or despert or lust or lykyng in the herynge. For men seyn all weys þat newe thinges t newe tydynges ben plesant to herc. Wherfore I wole holde me stille wiþouten ony more reheryng of dyuer-

28 siteeſ or of meruaylles þat ben beþonde, to þat entent t ende þat whoso wil gon into þo contrees he schal fynde ynowe to speke of, þat I haue not touched of in no wyse. And ȝee schal vndirstonde ȝif it lyke ȝou þat at myn

32 hom comyng I cam to ROME t schewed my lif to oure holy faſir the POPE t was assayled of all þat lay in my conscience of many a dyuerſe [greuous] (²) poynt, as men mosten nedes þat ben in company dwellyng among so

I confessed
to the Pope
of Rome.

36 many a dyuerſe folk of dyuerſe ſecte t of beleeve as I

(¹) is, C.

(²) grouous, C.

haue ben. And amonges alI schewed hym this tretye
 [1 fol. 133 a] þat I had made after informacioun of men ¹ þat knewen
 of thinges þat I had not seen my self, And also of mer-
 ueyles and customes þat I hadde seen my self, as fer as god 4
 wolde ȝeue me grace, And besoughte his holy fadirhode,
 þat my boke myghte ben examyned and corrected be
 avys of his wyse + discreet conseit. And oure holy
 fader of his special grace remytted my boke to ben 8
 examyned + preued be the Avys of his seyd conseit,
 Be the whiche my boke was preued for trewe in so
 moche þat þei schewed me a boke þat my boke was
 examynde by, þat comprehended fulþ moche more be an 12
 hundred part, be the whiche the MAPPA MUNDI was made
 after. And so my boke, alI be it þat many men ne list
 not to ȝeue credence to no þing but to þat þat þei seen
 with hire eye, ne be the Auctour ne the persone neuer so 16
 trewe, is affirmed + preued be oure holy fader in maner
 + forme as I haue seyd.

I started in
1322.

Now I am
resting at
home.

[2 fol. 133 b] I wrote this
in 1356.

Let my
readers
pray for me.

AND I Iohn Maundevyl knyght aboueseyd, alI þough
 I be vnworthi, þat departed from oure contrees 20
 + passed the see the ȝeer of grace a .Miȝt .ccc. + .xxij.
 þat haue passed many londes + manye yles + contrees
 + cerched manye fulþ strange places, And haue ben in
 many a fulþ gode honourable compayne + at many a faire 24
 dede of armes, alI be it þat I dide none myself for myn
 vnable jnsuffisance; And now I am comen hom mawgree
 myself to reste for gowtes Artetykes þat me distreynen;
 þat deffynen the ende of my labour, aȝenst my wiȝt god 28
 knoweth. And þus takynge solace in my wretched
 reste recordynge the tyme passed I haue fulfilled þeise
 thinges + putte hem wryten in this boke, as it wolde
 come into my mynde, the ȝeer of grace a .Miȝt .ccc. + .lvj. 32
 in the .xxxvij. ȝeer þat I departede from oure contrees.
 Wherfore I preye to alI the rederes + hereres of this
 boke ȝif it plesc hem þat þei wolde preyen to god for me
 and I schall prey for hem. And alle þo þat seyn for 36

me a PATER NOSTER with an AUE MARIA þat god forþeue
 me my synnes I make hem parteneres þt graunte hem part
 of aþ [þe]⁽¹⁾ gode pilgrymages þt of aþ the gode dedes þat
 4 I haue don, ȝif ony ben to his plesance. And noghþt only
 of þo, but of aþ þat euere I schaþt do vnto my lyfes ende.
 And I beseche almyghty god fro whom aþ goleness þt <sup>I pray for
them.</sup>
 grace cometh fro, þat he vouchesaf of his excellent mercy
 8 þt halbundant grace to fullsylle hire soules with inspira-
 cioun of the holy gost in makynge defence of aþ hire
 gostly enemyes here in erthe, to hire saluacioun boþe
 of body þt soule to worschipe þt thankynge of him þat is
 12 þree þt on withouten begynnyng þt withouten endyng
 þat is withouten qualitee good, withouten quantytee gret
 þat in alle places is present and aþ thinges conteynynge
 the whiche þat no goodness may amende ne non eueþ
 16 empeyre, þat in perfyte Trynytee lyueth þt regneth god be
 alle worldes þt be aþ tymes. Amen. Amen. Amen.

(1) þe, blotted out in C.

APPENDIX.

[From MS. Egerton 1982 we reprint the passage missing in Chapter XV, p. 82.]

Miraenous oil. Neuerþeles þat table euermare dreppez oel as it ware of oylie, And þar es a vesseth of marble vnder þe table to ressayue þe oel. þaroff þai giffe to pilgrimes for it heles of many sekeness. And men saise þat if it be keped wele 4 seuen þere afterwardes it turnes in to flesch and blud. Fra Sardenak men comez thurgh þe vale of Bochar þe whilk es a faire vale *and* a plentifous of aþ maner of fruyte and it es amanges hilles and þer er þarin fair 8 ruyers and grete medeaws and noble pasture for bestez. And men gas by þe mountes of libane whilk lastez fra Ermony þe mare to wardes þe north vnto Dan þe whilk es þe end of þe ¹ land of reppromission to ward þe north 12 as I said before. þir hilles er riȝt fruytfull. And þare er many faire welles and cedres *and* cipressez and many oþer treesse of diuerse kyndes; þare er also many gude tounes to ward þe heued of þir hilles full of folk. 16

Sabbath river.

Tripoli.

Beyrouth

BEtwene þe citee of arkez and þe citee of Raphane es a riuier þat es called Sabatory for on þe seterday it rynnez fast and aþ þe woke elles it standes stiȝt and rynnez noȝt or elles bot fairely. Betwene þe forsaid hilles 20 also es anoþer water þat on nyghtes fresez hard and on days es na frost sene þeron. And as men comez agayne fra pase hilles es a liȝt hior þan any of þe oþer and þai call it þare þe heghliȝt liȝt þare es a grete citee and a faire 24 þe whilk es called Tryplo. In þe whilk er many gude cristen men ȝemand þe same rytes *and* customes þat we vse. Fra þeine men comez by a citee þat es called Beruch whare sayne george slew þe dragoun and it es a gude 28

toune *and* a faire casteH þerin And it es .ij. iournez fra þe forsaid citee of Sardenak. At þe ta syde of Bernuch .xvj. myle to come hiderward es þe citee of Sydon. At 4 BeruchH entres pilgrymes in to þe see þat wiH com to Cipre and þai aryfe at þe porte of Surry or of Tyere and so þai Tyre com to Cipre in a lytiH space Or men may com fra þe porte of Tyre and com noȝt at Cipre and aryfe at sum 8 hauen of grece and so come to þise partyse as I said before.

¹ **I** hafe talde ȝow now of þe ways by whilk men gase ferrest and langest to ierusalem as by babilon *and* 12 mount synay and many oþer placez whilk ȝe herd me teH off and also by whilk ways men schaH turne agayne to þe land of reppromissiouȝ, now wiH I teH ȝow þe rightest way and þe schortest to ierusalem. For sum men wiH 16 noȝt ga þe toþer, sum for þai hafe noȝt spending ynogh, sum for þai hafe na guile cumpny and sum for þai may noȝt endure þe lang trauail, sum for þai drede þam of many perils of deserthes sum for þai wiH haste þam hame- 20 ward desirand to see þare wifes and þare childer or for sum oþer resonable cause þat þai hafe to turne sone hame. And perfore I wiH schew how men may passe tittest *and* in schortest tyme make þaire pilgrymage to ierusalem. 24 A man þat comes fra þe landes of þe west he gas thurghi fraunce burgoyne and lumbardy and so to venice or geen or sum oþer hauen and schippes þare and wendez by see to þe Ile of *gref* þe whilk pertenez to þe Ianuenes, And Corfu. 28 seyne he aryuez in grece at porte *Mirrok* or at *Valon* or Valona at *Duras* or at sum oþer hauen of þat cuntree and risteȝ Durazzo. him þare and byez him vitailes and schippez agayne and sailez to *Cipre* and aryuez þare at *Famagost* *and* comez Cyprus. 32 noȝt at þe Ile of *Rodes*. Famagost es þe chieff hauen of *Cipre* And þare he refreschez him and purnays him of vitailes *and* þan he gase to schippe *and* comez na mare on land ²if he wiH before he come at porte Iasse þat es þe Jaffa. 36 next hauen to ierusalem for it es bot a day iournee ^[2 fol. 52 a]

The longer way.
[1 fol. 51 b]

The shorter way.

and a half fra ierusalem þat es to say .xxxvj. myle. Fra Ramleh. þe porte Iasse men gase to þe citee of *Rames* þe whilk es bot a lytill þeine and it es a faire citee and a gude and mykiþ folk þerin. And withouten þat citee toward 4 þe south is a kirk of oure lady whare oure lord schewed him tiþ hir in three cloudes þe whilk betakned þe trinitie And a lytiþ þeine es ane oper citee þat men callez *Dispolis* bot it hight sum tyme *Lidda* a faire citce 8 Lidda. and a wele inhabited. þare es a kirk of sayne george whare he was heuedid. Fra þeine men gase to þe castell of Emaus And so to þe mount ioy þare may pilgrimes first see to ierusalem At mount ioy liggez Samuel þe 12 prophete. Fra þeine men gase to ierusalem. Beside þir ways es þe citee of *Ramatha* and þe mount *Modyn* And þeroff was Matathias Iudas Machabeus fader And þare er þe graues of þe Machabeez. Besyond Ramatha es þe 16 towne of Techue wharoff Amos þe prophete was And þare es his grafe.

Mountjoy.

Tekosah.

Another route.

[1 fol. 52b]

Arme of St. George.

Sinope.

I hafe talkle ȝow before of þe haly placez þat er at ierusalem and aboute it and þerfore I wiþ speke 20 namare of þam at þis tyme, Bot I wiþ turne agayne *and* schewe ȝow oþer ways a man may passe mare by land and namely for þaim þat may noȝt suffer þe sauour of þe see bot es leuer to ga by land if aȝt it be þe mare payne. 24 Fra a man be entred in to þe see he schall passe tiþ ane of þe hauens of Lombardie For þare pare es þe best making of purueaunce ¹ of vitailes or he may passe to Ieon or Venice or sum oþer And he saȝt passe by see into grece 28 to þe porte Mirrok or to Valon or to Duras or sum oþer hauen of þat cuntrie And fra þeine he saȝt ga by land to Constantinople And he saȝt passe þe water þat es called Brace sayne george þe whilk es ane arme of þe see. And 32 fra þeine he saȝt by land ga to *Ruffynett* whare a gude castell es and a strang And fra þeine he saȝt ga to *Pulueral* and seyne to þe castell of Synople and fra þeine

to *Capadoce* þat es a grete countree whare er many grete hilles And he sah ga thurgh *Turky* to þe porte of *Chiutok* and to þe citee of *Nyke* whilk es bot .vij. myle <sup>Civitot,
Nicara.</sup> 4 þeine. þat citee wanne þe Turkes fra þe emperor of Constantinople and it es a faire citee and wele walled on þe ta syde And on þe toper syde es a grete lake and a grete riuere whilk es called Lay. Fra þeine men gase 8 by þe hilles of *Nairmont* and by þe vales of *Mailbrins* and straite felles And by þe toun of *Ormanx* or by þe tounes þat er on *Riclay and Scanton* þe whilk er grete <sup>Heraclea,
Iconium.</sup> waters and noble And so to *Antioche* þe lesse whilk es 12 sett on þe ryuer of *Riclay* and þare aboutes er many gude hilles and faire and many faire wodes and grete plentee of wylde bestes forto hunt at.

16 **A** Nd he þat will ga anoþer way he schall ga by þe playnes of *Romany* costayand þe romayn see. On þat coste es a faire castell þat men callez *Florach* and it es right a strang place And vppermare amang þe mountaynes es a faire citee þat es called *Toursout*¹ and *Tarsus*. 20 þe citee of *Longemaath* and þe citee of *Assere* and þe cite ^[1 fol. 53 a] of *Marmistre*. And when a man es passed þase moun- *Mopsuesta*. taynes and þase felles he gase by þe citee of *Marioch* *Chalchidia* and by *Artoise* whare es a grete brigg apon þe riuere of 24 *ferne* þat es called *Farfur* and it es a grete riuere herand <sup>Pharpar
or Orontes</sup> schippes and it rynnes riȝt fast oute of þe mountaines to þe citee of *Damasc* And besyde þe citee of *Damasc* es anoþer grete riuere þat comes fra þe hilles of *liban* whilk 28 men callez *Abana*. At þe passing of þis riuere saynt *Abana*. Eustace þat sum tyme was called *Placidas* lost his wyf and his twa childer. þis riuere rynnes thurgh þe playne of *Archades* and so to þe reed see. Fra þeine men gase 32 to þe citee of *Phenice* whare er hate welles and hate bathez And þan men gase to þe citee of *Ferne* and betwene *Phenice* and *Ferne* er .x. myle. And þare er many faire woldes. And þan men comez til *Anthioche* whilk es *Antioch*

.x. myle peine And it es a faire citeme and wole walled
 aboute with many faire toures And it es a grete citeme bot
 it was sunn tyme gretter þan it es nowe For it was sun
 tyme twa myle on lenth and on brede over half myle 4
 And thurgh þe myddes of þat citeme ranne þe water of
 Farphar and a grete brigg ower it and þare ware sun
 tyme in þe walles aboute þis citeme .cc. and fyfty toures
 and at ilk a piler of þe brigg was a toure. þis es þe 8
 cheeffe citeme of þe kyngdom of Surry And ten myle fra þis
 citeme es þe porte of *Saynt Symeon* and þare gase þe water
 off Farphar in to þe see. Fra Antioche men gase to a

Laodicea. citeme þat es called *Lacuth* and þan to *Gebel* and þan to 12

Tortosa. and þare nere es þe land of *Channel*¹ and þare

[¹ fol. 53 b]

Tripoli. es a strang casteH þat es called *Maubek*. Fra tortouse

passez men to Tryple by see or elles by land thurgh þe
 strayt of mountaynes and felles and þare es a citeme þat es 16
 called *Gibilet*. Fra Triple gase men til *Acres* And fra
 þeine er twa ways to ierusalem þe tane on þe left half
 and þe toper on þe riȝt half. By þe left way men gase
 by *damasc* and 'by' þe flum *Iordan*, By þe riȝt way men 20
 gase by *Maryn* and by þe land of *Flagramy*. And nere

Haifa. þe mountaynes vnto þe citeme of *Cayphas* þat sum men
 calleþ þe casteH of Pilgrimes And fra þeine to ierusalem

Cesarea. er .iiij. day ~~idurnez~~ In þe whilk men schall ga thurgh 24
Cesaria Philippi and so to *Iaffe* and *Rames* and þe
 casteH of *Emaus* and so to ierusalem. Now hafe I talde

ȝow sum ways by land and by water þat men may ga by
 to þe haly land after þe cuntreez þat þay com fra neuer- 28
 þeles þai com aȝt til ane ende.

*The land
journey.*

ȝ Yt es þare anoþer way to ierusalem aȝt by land and
 passe noȝt þe see fra fraunce or flandres bot þat
 way es full lang and perlious and of grete trauaile and 32
 þerfore few gase þat way. He þat schall ga þat way he
 schall ga thurgh *Almayne* and *Pruyss* and so to *Tartary*.
 þis tartary es halden of þe grete Caan of Cathay of

*Prussia,
Tartary.*

wham I think to speke afterward. þis es a full iH land
and sandy *and* lytiH fruyt herand For þare growes na
corne ne wyne ne beenes ne peese ne nanoper fruyt
4 conable to man forto liffe with, Bot þare er bestez in
grete plentee And þerfore þai ete hot flesch withouten
breed *and* soupez þe broo And þai drink mylke of aH
maner of bestez.

PRINTED IN GREAT BRITAIN BY
RICHARD CLAY & SONS, LIMITED,
BRUNSWICK ST., STAMFORD ST., S.E.1,
AND BUNGAY SUFFOLK.

